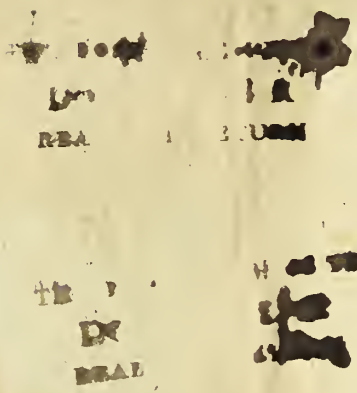

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THE

WORKS

OF THE

Rev. JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

VOLUME XII.

BRISTOL:

Printed by WILLIAM PINE, in *Wine-Street*,
MDCCLXXII.

Ralph Hodgson
1788

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An EXTRACT of the

LIFE AND DEATH OF

THOMAS WALSH.

PART. III.

CHAP. IV.

Of his laſt ſickneſs and death.

HIS ſtate of body in general (as has been related) was that of a lingering death, which however, being interſperſed with intervals of comparative health and ſtrength, admitted of his ſtill going on, in the work of his calling. But by his laſt ſickneſs is meant, that degree of diſeaſe, which admitted of no ſuch interval; and at laſt took him off entirely, from all mental or bodily labour, and ended in his removal hence.

This his laſt illneſs may be dated from *Feb.* 24, 1758, a few days after his arrival at *Briſtol*, in his way to *Ireland*. After preaching twice as uſual, and ſtudying hard all day, he was ſeized with violent pains in his head, and in all his

bones. He however roſe the next morning at his uſual time, and preached; retiring afterwards to his daily exerciſes; but ſtill feeling the preſſure of the diſorder, "My body ſays he, trembled with weakneſs, but my ſoul was happy in God!"

He avoided yielding to his pains, and proceeded in his Lord's work as uſual, for ſeveral days: till at length he was conſtrained to take his bed. Here he was confined for ſeveral days; and taking exact notice, (as his diſorder admitted) of the ſtate of his heart, according to his conſtant cuſtom, and growing ſomething better, he wro e from the fulneſs of his heart his ſtate and ſentiments as follows,

"*Sat. March* 4. (The day he took his bed) good is thy will O Lord. Thy counſels of old are faithfulneſs and truth. Thou reigneſt in righteouſneſs; though no man can know love or hatred, by all that is before him, *Ecc.* ix. Thou giveſt account of thy ways to none; but aſſureſt the righteous, that *it ſhall be well with him*; and that thy corrections are with this deſign, that we may partake of thy holineſs. I am in thy hands, O my God: work thy perfect will in me, and ſuſtain me in this trial. I call upon thee in the day of trouble; and believe thou wilt deliver me, and that I ſhall glorify thee, and praiſe thee yet more and more. Thus (as he concludes) I went to bed very ill, and happy.

"*Sund.* 5.

" *Sund.* 5. My illneſs continued and encreaſed. I had not much conſolation, but was graciouſly preſerved from buffetings. *Mond.* 6. Continued in ſoul as yeſterday only with more examination. *Tuſ.* 7. I had ſcarcely any alteration in body or ſoul. I cried to God, and he heard me; but the ſweet and uſual returns of prayer were not. *Wedneſ.* 8. God gave me to weep much for the ſins of my whole life. *Thurſ.* 9. My pains and pleaſures, corporal and ſpiritual, were as the day before. *Frid.* 10. I had more conſolation of ſoul. *Sat.* 11. The ſpirit of prayer was plentifully imparted to me: I could plead the mercies, and promiſes, and merits of God my Saviour, and his love and joy were more plentifully poured into my ſoul. *Sund.* 12. I had gracious intimations of the good will of God towards me in this ſickneſs.

" *Mond.* 13. I was able to read and pray, and adviſe friends to love God and ſeek him in good earneſt, while they had ſtrength. *Tueſ.* 14. I was better ſtill, and prayed for the increaſe of holy love in the children of God, and for the propagation of the faith in all nations."

Beſides this daily minuting down the ſtate of his ſoul, he on a general review (as was his conſtant manner on theſe occaſions) of the whole, has, among ſeveral other particulars, the following obſervations,

* " I had a conſtant witneſs from the Holy Ghoſt, that I was a child of God. However,

the sins of my whole life were brought to my remembrance; particularly those of my heart; the manifold backslidings known only to God. For altho' God preserved me from falling even once, into those sins, in which I lived in the days of my ignorance; nevertheless I saw my pride, desire, self-will, self-indulgence, levity, and misspending time.* I may add to these, my want of love to God, charity to my neighbour, and more serious concern for my own soul. I saw how wonderfully the Lord had dealt with me, raising me from the dust, and giving me so many and invaluable blessings; so that I ought, more than all men, to serve and love him."

"I was moreover deeply convinced how possible, yea easy it is, for a person after having received great light, love, power, and joy, to fall notwithstanding, into a certain dulness of soul; and that holy desires, vehement thirstings after God, and the spirit of prayer, may be lessened, and lost. Truly we can keep nothing unless the *Holy Ghost* help our infirmities continually.

* "But

* So severe a judge was he of himself, while in the judgment of all who knew his manner of life, he was exemplarily remarkable for the direct contrary. But "the highest flames (to use the words of the great, and pious bishop *Taylor*) are the most tremulous; and so the most holy and eminent religious persons, are more full of awfulness, and fear, and modesty, and humility. And it is a sure rule, that whatsoever heights of piety, union or familiarity, any man pretends to, it is of the devil, unless the greater also be the humility of the man."

* " But the grand leſſon of all which in this little interval I learned was, the abſolute neceſſity of being free from perſons, things, and places. I ſaw what a tendency the ſoul has to reſt in ſomething beſide God; I ſaw that even when we give up our beloved ſins, and all temporal things, we are nevertheleſs apt to reſt in the gifts and graces of God; making them as it were our Saviour, and comforter inſtead of Chriſt."

* " I ſaw farther, how deeply the love of life and learning had been rooted in my heart: and that God ſaw it neceſſary to correct me often, to ſhew me the vanity of both."

* " I believe he is reſolved to ſave my ſoul to the uttermoſt; and he uſes various ways to accompliſh this end. I believe this ſickneſs will be of great ſervice to my ſoul, and perhaps of more uſe to the children of God, than my labours could be. My deſire is only to live wholly to him, and to get more of the love and life of Chriſt. Lord look upon me, a weak and unconſtant man, and ſtrengthen, and eſtabliſh my heart with thy love.

" In exhorting the believers, I found much of divine conſolation. O how ſweet were theſe two hours; and how ſhort! Love is a wonderful thing."

Sund. 26. I was in a high fever, yet when I got with the family, I forgot my pain, while we converſed of the love of God. It being *Eaſter-day*, I examined what I had gained ſince laſt *Eaſter?*

ter? And I truſt God has given me more humility, patience, and likeneſs to himſelf."

He was detained at *Briſtol*, thro' his illneſs, longer than he had intended; and was but ſlightly recovered, when he was told of a ſhip, juſt ready to ſail for *Cork*. Being reſolved on the journey, and willing to embrace the very firſt opportunity, weak as he was, he embarked at *Pill* on the 13th of *April*. The paſſage was extremly dangerous; inſomuch, that the mariners themſelves, looked for nothing leſs than periſhing, ſo boiſterous were the winds and the ſeas. But ſee the bleſſedneſs of being true believers in Chriſt! * Tho' they expected every moment to go to the bottom of the great deep; "Yet God, ſays he, gave me more faith, and patience, and joy, than ever I felt before. I could not ſee death terrible to me. I prayed, and praiſed God inceſſantly; for ſleep I could not an hour while on board; and neither could I eat. But Chriſt was with me in all, and ſupported me. I pleaded with the Lord in behalf of the paſſengers, beſeeching him that he would not take them away in their ſins. They cried out vehemently, "We are not fit to die!" On their account I did not deſire to ſleep; I cried aloud to God in prayer in the cabbin; and they gladly attended *then*. On *Saturday* the wind abated, and the next day we landed ſafe in *Cork*."

* On my hearing of his arrival (being then in the county, and it being many months, ſince we parted

parted at *London*) I haſtened to ſee him; and can never forget the idea, which the firſt ſight of him gave me, of a man in deep *fellowſhip with* God. On my opening his room door, and juſt appearing, he got up from his chair, being in deep contemplation, and with a ſpirit and countenance, compoſed and ſolemn as the grave, he ſaid with a low voice, 'God bleſs you.' We embraced each other with tears; after which kneeling down, he prayed, as to a *preſent* God indeed! with ſuch melting and moving expreſſions, and with ſuch reverential confidence, as ſurpaſſed all that I had known and admired in him before; and plainly diſcovered his having entered ſince we parted, much further into *the holieſt, by the blood of* JESUS.

* During the time he ſtayed here, I was a daily witneſs of his manner of life; and ſaw with much concern, his ſwift approaching end. He had moſt of the ſymptoms of a conſumption, in its laſt ſtage: which increaſed upon him every day. *The ſilver cords* of life began to *looſen, and the golden bowl*, the whole of this wonderful, and curiouſly wrought machine, to *be broken*. He had an intermitting fever, which returned regularly every day about eleven o'clock; an habitual cough, and moſt profuſe night-ſweats; all which had now ſo emaciated and weakened him, that the marks of death already appeared upon him. And yet notwithſtanding this, he ſtill ſo deſired to diſcourſe of the things of eternity, that, while he

was at all able to ſtand, or ſpeak, he could not be diſſuaded from preaching: and altho' he brought into the pulpit the very image of death upon his face, ſo that it could hardly be expected he ſhould ſpeak ten minutes; he has nevertheleſs preached a full hour, to the aſtoniſhment of all who heard him. One would have thought he muſt have dropt down dead immediately after.

His internal ſtate, ſtill the object of his cloſe attention, during his continuance at *Cork*, where there is reaſon to believe he began firſt, to think, this ſickneſs would be unto death, he ſummarily expreſſes thus.

* "*Sat. April* 29. My ſoul truly waiteth upon God. My body feels pain and weakneſs; but my ſoul enjoys the living fire of the *Holy Ghoſt!* Oh, may I die the death of the righteous: and let my laſt end be like his! I wait for thy ſalvation, O Lord! Weak I am, but cannot be moved while Jeſus is my ſtrength. O that every pain may but increaſe my love to God! I am ſupported by the fire within, and by believing that Jeſus is at the right-hand of God."

The time being come which he had appointed for leaving *Cork*, and going on to *Limerick*; being attended by his own brother: another friend and I, accompanied him a dozen miles on the way. At the inn where we ſtopped, he diſcourſed to us at dinner, of the things pertaining to the life of a Chriſtian, reſpecting particular inſtances of conduct; but his weakneſs prevented him

him saying as much as we could have desired. * I shall never forget our parting! The other persons being gone down stairs, after he had said some particular things to me, we kneeled down, and prayed together, for the last time! We then took our final farewell of each other in this world! He went on his way, and I went mine; each of us expecting to meet no more, till we met in happier climes, and in a better world!

* I do not find, that from this time, he kept any further account in writing, of the daily state of his soul; owing, I am inclined to think, to the violence of his disorder, which increased now, almost every hour; and which weakened and impaired the faculties of his mind, as well as the strength of his body. Hence, beholding things thro' so defective a medium, he became in reality, an unfit judge of his own state. The influence which this kind of disorder in particular, frequently has upon the powers of the mind, is well known, even to the representing things which concern one's self, and others, often directly contrary to what they really are.

He had the judgment and advice of the best physicians, wherever he came; who on the slightest intimation, offered their assistance with all chearfulness, neither expecting nor desiring any other gratuity than, (as one of them once expressed) "the prayers of Mr. *Walsh*." They generally agreed, that his disorder was brought on thro' excessive labour—frequent, and loud

preaching, intenſe application to ſtudy, want of proper, and ſufficient reſt: and fatigue in general. They likewiſe judged, that his caſe was now paſt all remedy.

* It was however judged adviſable, that he ſhould be removed from *Limerick*, to the more free and open air of the country. He went thither accordingly, where he had the tendereſt and moſt affectionate attendance, with whatſoever was judged moſt proper to alleviate the rigour of the diſeaſe, and reſtore him, if God ſhould ſo pleaſe, to health. But it was now too late! And his friends perceiving, that neither air nor phyſic availed any thing, they according to his own inclination and deſire, removed him to *Dublin*. His next remove, was to the city of the great King, the paradiſe of God!

Concerning the ſtate of his ſoul, for a few months before his death, as he wrote nothing on the head during that time, we can ſpeak with leſs certainty, than of what has been already related. And embarking for *England* ſoon after we parted, I neither ſaw nor heard, any thing particularly concerning him, till a letter brought the tidings of his being no more in this world. But from the accounts of perſons of undoubted veracity, who attended him during that time, we learn, that his ſtate was not indeed joyous, but grievous. * He drank of his Lord's cup of ſorrow, and was in truth deeply, baptized with his baptiſm.

baptiſm. He was immerged in affliction's furnace and plunged in the deepeſt waters.

" His fleſh chaſtized, with tort'ring pain
His ſoul, and ſickneſs clave his bones;
Keen anguiſh dwelt in ev'ry vein,
And ſadly turn'd his breath to moans.
Sorrow was all his ſoul; he ſcarce perceiv'd,
But by the pains he ſuffer'd, that he liv'd!"

He was tempted, and ſorely buffeted of the devil. The nature of his diſorder expoſed him to a degree of precipitancy, and diſcompoſure, which he was more than ſuperior to, while in better health. In ſhort, ſo did the wiſdom of God permit, that thro' the malice of *Satan*, the extreme violence of his diſorder, and the concurrence of ſeveral other circumſtances, this ſervant of God, was brought to the utmoſt extremity of ſpiritual diſtreſs and anguiſh, conſiſtent with keeping the faith: inſomuch that it was but few degrees removed from deſpair.

" His agonizing ſoul ſweat blood!
With Chriſt he fainted on the tree,
And cry'd in death, " My God, my God,
Ah! Why haſt thou forſaken me?"

* His great ſoul lay thus, as it were in ruins, for ſome conſiderable time; and poured out many a heavy groan, and ſpeechleſs tear, from an oppreſſive

preſſive heart, and dying body. He ſadly bewailed the abſence of him, whoſe wonted preſence had ſo often given him the victory, over the manifold contradictions and troubles, which he endured for his name-ſake. A heart ſo ſenſible of the viſits of its Lord, and ſo reſtleſs at his ſmalleſt abſence, as his was throughout his warfare, muſt needs be deeply afflicted when left, ſeemingly to its own poverty, and ſurrounded as it were with hoſts of infernal fiends, ſeeking to devour him. The intervals which he had of ceſſation from the extremity of the conflict, and of comparatively quiet confidence in God, are not perhaps ſo well known: but that he had ſuch, may well be ſuppoſed; for otherwiſe his ſoul and fleſh muſt needs have failed before God.

It was however not till a ſhort time before his complete and eternal deliverance, that his Lord appeared to his help: and by making himſelf known, as Jeſus, his well known Saviour, entirely eaſed the anguiſh of his oppreſſed ſoul! The beams of his brightneſs diſperſed the clouds: and the ſmiles of his countenance more than compenſated for all his night of ſorrow. He ſpoke and ſaid unto him, The winter is paſſed; ariſe my love, and come away!

* The manner of his deliverance was as follows. A few friends being at prayer with him, on *Sunday* evening; as ſoon as they concluded, he deſired to be left alone, in order, as he ſaid, "to meditate a little." They withdrew; and he

he remained deeply recollected for some time; just then, God, dropping into his soul, no doubt, some lively foretaste of the joys to come, and spreading the day of eternity thro' the regions of his inward man; he burst out in transport, and pronounced, in a dying voice indeed, but with the joy of angels!——"*He is come!——He is come!——My beloved is mine, and I am his!——His for ever!*" And uttering these words, he sweetly breathed out his soul into the arms of his beloved; on the 8th day of *April* 1759, and in the 28th year of his age.

The CONCLUSION.

WE cannot sufficiently admire and adore, the unsearchable counsels, and impenetrable secrets of God our Saviour, with respect to the management of his kingdom, and the disposal of his servants. Two reflections are natural, on considering the preceding account in general.

* 1. To see a man delivered from the blindness of error and superstition, and brought into the light and enjoyment of truth; the knowledge of the true God and of his spiritual worship—to see him brought out from the obscurity of retirement, and that by the remarkable interposition of divine providence, in order to spread the savour of

of the knowledge of God, among mankind, in the moſt public manner—to conſider him as ſingularly fitted for this, by knowledge, by the word of truth, dwelling richly in him; by purity, by zeal for God's glory, by the armour of righteouſneſs, and by the power of God, attending his word—To ſee ſuch an one cut off from among men, in the prime of life, juſt fully furniſhed for promoting the kingdom of the Son of God, to which he was entirely devoted, is a thing which will be acknowledged to confound human underſtanding.

Without entring deeply into the matter, one may eaſily learn herefrom, at leaſt a confirmation of that weighty truth, that *God is not worſhipped*, or ſerved *by mens hands, as tho' he needed any* perſon or *thing*. He leaves no one any room to ſay or think within themſelves, that the cauſe and glory of God needed them, or at leaſt had *ſome* connexion with our ſtanding or being removed. He is at no time at a loſs how to ſerve his own glory, and the neceſſities of his creatures. Hereby moreover he would ſtain the pride of human glory; and teach us, what can never be too fully learned, to walk humbly with our God; not to judge according to appearances; and to learn to conceive of things and perſons, not according to bare human eſtimation, but according to the will of God. O that we may learn from every occurrence, to fly to him, in all our affections and deſires! Then whenever our

chang-

change comes, we ſhall be welcomed by ſuperior beings, and not much miſſed by men, who delight in novelties.

Whatever ſecret reaſons might be the cauſe of ſuch a procedure, in the divine diſpoſals; whether ingratitude, or ſomething bordering upon idolatry in the people, or whatever was the cauſe, certain it is, that we need never fail to reap inſtruction and advantage, from ſuch awful providences; the deceaſe of our deareſt friends, ſince

" For *us* they languiſh, and for us they die!"

2. But what may ſeem moſt ſtrange is, that a perſon ſo eminent for piety, ſo laborious for God's glory; ſo exemplarily religious, in the whole of his converſation; ſo uſeful to others: in a word, ſo entirely, and unreſervedly devoted to Chriſt, ſhould in the time of his greateſt neceſſity, be ſo deſtitute of ſpiritual comfort. And it muſt be acknowledged, in great meaſure, to be a part of thoſe *ways*, of which God giveth account to none. *His judgment are unſearchable, and his ways paſt finding out. His way is in the ſea, and his paths in the great waters; and his footſteps are not known.* And who ſhall ſay to God, " What doſt thou?" " What I do thou knoweſt not *now*," is indeed applicable to the general courſe of God's providences; and to much of the experience of Chriſtians in particular; and perhaps this is the beſt footing on which to reſt the

the preſent caſe, namely the myſterious councils of God, with reſpect to his dealings with his ſervants: with him we are conſidering in particular.

Who can account for that providence which left the life of ſo holy a perſon as *John* the *Baptiſt*, in ſuch infamous hands! Which permitted it to be ſacrificed to the malice of an abandoned harlot, the petulancy of a vain girl, and the raſhneſs of a fooliſh, perhaps drunken prince, who made a prophet's head the reward of a dance? The ſame reaſoning has weight, with reſpect to the treatment which he has permitted his moſt eminent ſervants in all ages to meet with. It is the fixed decree of heaven, concerning the righteous, that through much tribulation (outward or inward, or both) they muſt enter the kingdom of God. And the moſt part of eccleſiaſtical ſtory, is in great meaſure no other than a comment on this great truth; which likewiſe receives abundant confirmation from numberleſs parts of holy ſcripture.

There may be, for ought that can be known by us, a certain reſemblance in ſome particulars, between his caſe of whom we ſpeak, and that of *Job*. (ſee chap. ii. 3—6.) But in both, and indeed in all reſembling inſtances, the hand of the Lord is viſibly ſeen; that he is pitiful, and of tender mercy, and afflicts his children only for their profit, that they might partake of his holineſs. And we are well aſſured, that he will repay

pay his ſervants in another world, for whatever they ſuffer in this: even of ſuch as fill up that which is behind of the afflictions of Chriſt in their fleſh.

As to the difficulty of reconciling with his former enjoyments, and profeſſions, ſuch a ſtate of conflict and diſcomfort, as this his laſt ſtage was accompanied with, it may be conſidered, that although it was uncommon, yet the caſe is not ſingular: to recite examples would be endleſs. It is true, that God has given us multiply'd and various inſtances, in the laſt ſtages of his ſervants in moſt ages, both of triumphant ſuperiority to ſickneſs, pain and death in ſome: of holy mourning, deep abaſement, and patient reſignation, in others: and there have been thoſe likewiſe, whoſe laſt ſickneſs have been ſuch times of painful purgation from human foibles, and ſore conflict from diabolical temptations, that the utmoſt they have been able to do, has been to abide in the furnace; till patience having had its perfect work, they juſt ſtept from the croſs—to the crown! Witneſſing, only with their parting breath, Victory! Victory! And all this it is impoſſible to account for, by appearances.

Thus we hear one, in his laſt ſickneſs ſaying, "I am by the wonderful mercy of God, as full of comfort as my heart can hold, I feel nothing in my ſoul but Chriſt, with whom I heartily deſire to be." Another, "I am like a bird upon the wing, and would fain be at *Immanuel*'s land,

where

where the tree of life is. Here I am a weak man, in the hands of the king of terrors, rejoicing in hope of the glory that shall be revealed; and that by the death and resurrection of a despised Christ. All these soft clothes are like sack cloth, and yet I have perfect rest of spirit." Another, "O how does the love of God wipe off all pain! The servants of God suffer nothing. Their trials are but for a moment; their joys are eternal!" Ten thousand instances of this sort might be alledged, in the present generation (to look no farther)—— Persons who throughout a course of pains and wants, evidenced the victorious conquest which faith gives over all our enemies, and over death, the last of all.

There have been those on the other hand, who after a course of useful and holy living; of eminency in wisdom, and in favour with God, have nevertheless, towards the setting of their sun, wanted those joyous beams of triumphant light and life; and who approached their seat of repose with many tears and sighs; with shame, and confusion, and hopes, and dependence; and even at the last, left nothing particularly memorable, for the discourse, and joy of the survivors; * but who notwithstanding, have attained their wished-

* St. *Austin* is said to have had the penitential psalms wrote in large characters, and pinned to the inside of the curtains of his dying bed, desiring to die as he repeated them with weeping.

Bishop *Usher* followed the same example and prayed earnestly to God, to pardon his sins of omission.

wiſhed-for port, and enjoy the pleaſures of thoſe peaceful manſions! *John* xiv. 2.

" Where conflicts paſt, redouble preſent joys!"

Diverſity of complexions, different periods of grace, or divine diſpenſations; with a thouſand particulars known beſt to God, may be taken into conſideration, in attempting to account for this difference in the divine diſpoſals concerning his ſervants. But I forbear attempting to ſolve, that of which I am free to profeſs my ignorance: and wait for that light, which will infallibly

——throw full day on darkeſt ſcenes of time.

It may be farther obſerved concerning this ſervant of God, that although his comforts had been exceeding great throughout moſt part of his experience, yet he had frequent and violent encounters with the enemy: ſo that ſometimes we find in the ſame paragraph, acknowledgments of the great joy and peace which he felt, and complainings of grievous temptations and trials. Take an inſtance or two among a thouſand, in his own words.

" I found in retirement ſore ſtruggles and deep conſolation." And again, although love and joy lived and flowed in me, yet I wept and made ſupplication, being ſtrongly tempted of the devil. Ah, Lord! Thou knoweſt my ſtate, and

and trials! And my groanings are not hid from thee! What conflicts with myself do I daily feel!

Some are tempted most in the beginning of their conversion, some towards the latter end, and others there are, who are sorely tempted throughout their whole life. The latter was his case. But now especially, his natural faculties weakning in proportion to the decay of his bodily strength, rendered him the fitter mark for Satan, to attack with his last and most violent assaults, which therefore he plyed to purpose. He could not however make him let go his integrity: nor did he alter his sentiments, concerning any point of Christian doctrine, or retract any thing he had formerly said relating thereto. And as to the course of his most secret walking, altho' on the whole, he saw nothing whereof to glory in himself before God; but rather was continually filled with holy shame and deep abasements, at the disparity which he still perceived between himself and his holy Lord; yet there was no particular sin since his conversion, with the cherishing of which he could charge himself. To which may be added, that in the midst of this *hour and power of darkness*, he never once charged God foolishly; but on the contrary he sought to him with groans, and tears, and cries, without ceasing!

His sufferings both of body and mind were great beyond description: but when we consider

ſider, thus did God permit concerning him, it puts to ſilence every doubtful, evil reaſoning on the head. By conſtituting him a perfect ſufferer, God thereby, made him the more conformable to his ſuffering, conquering Son; that *Man of ſorrows and acquainted with griefs!* And rendered his condition not that of a baſtard, or baſe-born child, abandoned of God, and rejected; but on the contrary, that of a beloved Son ſcourged and purified by his heavenly Father, that he might thereby, more eminently partake of his holineſs and glory. And ſhould heaven permit his conveying to us his preſent ſentiments, concerning his momentary afflictions, we ſhould certainly hear him pronounce to this effect.

For *all* I bleſs thee; moſt, for the *ſevere*;
Amidſt my liſt of bleſſings infinite,
Stand this the foremoſt, "*that my heart has bled.*"

He had hope in his end, and therefore ceaſed not to cry to Jeſus, who was with him in *reality* all the while, in the furnace; and finally appeared his *friend* and his *beloved!*

"Tryed to the laſt but not forſook;
But honour'd with diſtinguiſh'd grace,
Heaven-ward he caſt a dying look,
And ſaw once more his Saviour's face.

"He

" He's come! My well-belov'd, he ſaid,
And I am his, and he is mine!"
He ſpake, he gaz'd, he bow'd his head,
And ſunk into the arms divine!"

On the whole, I profeſs, that although on my firſt hearing of the afflictive ſcene through which he paſſed, I was more aſtoniſhed than at any thing I ever remember to have happened to myſelf or others; remaining in dumb ſuſpenſe, at what could be the cauſe of ſo unexpected a procedure? Nevertheleſs, I am now inclined to conſider the whole affair as an argument, rather of his ſtrength than the contrary. His ſupporting at all under ſuch extreme ſufferings, not a little demonſtrates his great ſoul, and nearneſs of conformity to God his Saviour,

" Who drank in his ſad days of fleſh
The potion by his Father given;
And bids his members feel afreſh
The fierceneſs of the wrath of heaven."

If thou fainteſt, ſaith *Solomon* in the day of adverſity, thy ſtrength is but ſmall: and by parity of reaſon, to ſtand in a time of ſore trial argues proportionable ſtrength. Avert, my God, avert from my ſoul, ill able to bear it, ſuch a time of trial! O Jeſus, by all thou haſt done and ſuffered; by thine agony, and bloody ſweat, by thy croſs and bitter paſſion, by thy meritorious death;

death; thy reſting in the chambers of the grave, thy triumphant reſurrection, and aſcenſion; and by thy coming again in glory; in the time of ſickneſs, in death, and in judgment, deliver my ſoul, I beſeech thee!

In thy fair book of life divine,
My God inſcribe my name;
There let me fill ſome humble ſhrine,
Beneath the ſlaughter'd Lamb!

O might I with my parting breath,
Thee in thy bloody veſture ſee,
And caſt me on thy ſacrifice,
Jeſus, my Lord, remember me!

The thoughts of being quickly looſed from the fetters of the body, had often filled his ſoul with the moſt ſenſible delights, deſiring nothing ſo much as to ſee God: and the approaches of eternity did often ſo enflame his deſires, that he was ſometimes in a degree of tranſport. But after all that can be ſaid on the head of this his laſt ſcene, and indeed of the methods of God's providential diſpenſations in general, concerning nations or individual perſons, it ſeems the wiſeſt and beſt method to reſt in that ſentiment, namely not curiouſly to ſcan them; but rather to adore in humble ſilence, his unſearchable judgments and impenetrable ſecrets!

Not deeply to diſcern not much to know,
Mankind was born to *wonder* and *adore!*

Whatever is permitted to befal them in this world, we are well aſſured *it ſhall be we'l with the righteous.* All things, whether proſperous or adverſe, ſhall work together for their good. He that liveth for ever ſaith, *I come quickly*——to put a final period to the whole of mortal things, and determine the ſtates of all the children of *Adam* for ever! His reward is with him! We ſhall ſee him as he is! Though now we ſee him not, yet *believing* we rejoice! O Jeſus, work in our hearts that conformity to and reſemblance of thyſelf, that we may ſeek nothing, but night and day think of, long for, and joyfully wait for thine appearance!

An

An EXTRACT of the LIFE OF THE LATE Rev. Mr. DAVID BRAINERD, MISSIONARY to the INDIANS.

ADVERTISEMENT.

THOSE *parts of the following history that are included between* brackets *thus* [ ], *are the words of the* publisher, *Mr.* Jonathan Edwards, *minister of* Northampton *in* New-England, *for the most part summarily representing the chief things contained in* Mr. Brainerd's *diary: the rest is the account that he gives of himself in his private writings, in his own words.*

PART I.

From his birth to the time when he began to devote himself to the study of divinity.

[MR. David Brainerd was born April 20, 1718, at Haddam, a town belonging to the county of Hartford, in the colony of Con-

 necticut,

necticut, New-England. His father, who died when he was about nine years of age, was the worſhipful Hezekiah Brainerd, Eſq; one of his Majeſty's council for that colony, and the ſon of Daniel Brainerd, Eſq. a juſtice of the peace, and a deacon of the church in Haddam. His mother was Mrs. Dorothy Hobart, daughter to the Rev. Mr. Jeremiah Hobart, who preached awhile at Topsfield, and then removed to Hempſtead, on Long-iſland, and afterwards came and ſettled in the work of the miniſtry at Haddam; where he died in the 85th year of his age; of whom it is remarkable, that he went to the public worſhip in the forenoon, and died in his chair between meetings.

Mr. David Brainerd was the third ſon of his parents. They had five ſons and four daughters. The eldeſt ſon is Hezekiah Brainerd, Eſq. a juſtice of the peace, and for ſeveral years paſt a repreſentative of the town of Haddam, in the general aſſembly of Connecticut colony; the ſecond was the Rev. Nehemiah Brainerd, a worthy miniſter at Eaſtbury in Connecticut, who died of a conſumption Nov. 10, 1742; the 4th is Mr. John Brainerd, who ſucceeds his brother David as miſſionary to the Indians, and paſtor of the ſame church of Chriſtian Indians in New Jerſey; and the 5th was Iſrael, late ſtudent at Yale-college in New-Haven, who died ſince his brother David.—Mrs. Dorothy Brainerd having lived ſeveral years a widow, died when her ſon David

was

was about 14 years of age: so that in his youth he was left both fatherless and motherless. What account he has given of himself follows.

I WAS from my youth something sober and inclined to melancholy, but do not remember any conviction of sin, till I was seven or eight years of age; when I grew terrified at the thoughts of death, but this concern was short lived. However, I sometimes attended secret prayer; and thus lived at ease till I was above thirteen years of age. But in the winter 1732, I was something roused by the prevailing of a mortal sickness in Haddam. I was frequent, constant, and something fervent in duties, and took delight in reading, especially Mr. Janeway's *Token for Children*; I was sometimes much melted in duties, and took great delight in the performance of them. The Spirit of God at this time proceeded far with me; I was remarkably dead to the world, and my thoughts were almost wholly employed about my soul's concerns! I may indeed say, "Almost I was persuaded to be a Christian." I was also exceedingly distressed at the death of my mother, in March, 1732. But afterwards I by degrees fell back into security, though I still attended to secret prayer.

About the 15th of April 1733. I removed to East-Haddam, where I spent four years. Here I went a round of secret duty. I was not much addicted to young company: but when I did go

into it, it always added new guilt to me, and made me afraid to come to the throne of grace.

About the latter end of April 1737, being full nineteen, I removed to Durham, and began to work on my farm, and so continued till I was twenty years old; tho' frequently longing after a liberal education. When I was about twenty, I applied myself to study, and was engaged more than ever in the duties of religion. I became very watchful over my thoughts, words and actions, because I designed to devote myself to the ministry.

Some time in April 1738, I went to Mr. Fiske's, and lived with him during his life*. He advised me wholly to abandon young company, and associate myself with grave elderly people: which counsel I followed; and my manner of life was now exceeding regular. I read my bible more than twice through in less than a year. I spent much time every day in secret duties; I gave great attention to the word preached, and endeavoured to retain it. I agreed with some young persons to meet on sabbath-evenings for religious exercises; and after our meeting was ended, I used to repeat the discourses of the day to myself, though sometimes it was late in the night. On Monday mornings I used to recollect the same sermons. And I had

some-

* Mr. Fiske was pastor of the church in Haddam.

ſometimes conſiderable movings of affections in duties, and much pleaſure therein.

After Mr. Fiſke's death, I proceeded in my learning with my brother, and was ſtill very conſtant in religious duties. Thus I proceeded on a *ſelf-righteous* foundation;* and ſhould ſtill had not the mere mercy of God prevented.

In the beginning of winter, 1738, it pleaſed God one ſabbath-day morning, as I was walking out for ſecret duties, to give me on a ſudden, ſuch a ſenſe of my danger, and the wrath of God, that I ſtood amazed, and was much diſtreſſed all that day, fearing the vengeance of God would ſoon overtake me. I kept much alone, and ſometimes grudged the birds and beaſts their happineſs, becauſe they were not expoſed to eternal miſery, as I ſaw I was. And thus I lived from day to day, in great diſtreſs: ſometimes there appeared mountains before me to obſtruct my hopes of mercy; I uſed, however to pray and cry to God, and perform other duties with great earneſtneſs.

In February, 1738-9, I ſet apart a day for ſecret faſting and prayer, and ſpent the day in almoſt inceſſant cries to God, that he would open my eyes to ſee the evil of ſin, and the way of life by Jeſus Chriſt. And God was pleaſed that day to make conſiderable diſcoveries of my heart to me, and to ſhew me my *helpleſſneſs*. I con-

 ſtantly

* I doubt that: I believe, this was true religion as far as it went.

ſtantly ſtrove after whatever *qualifications* I imagined others obtained before the reception of Chriſt. Sometimes I felt the power of an *hard heart*, and ſuppoſed it muſt be *ſoftened* before Chriſt would accept of me; and when I felt any meltings of heart, I hoped now the work was almoſt done; and hence, when my diſtreſs ſtill remained, I was wont to murmur at God's dealings with me.

* Sometimes I grew *remiſs* without any great convictions for a conſiderable time together; but after ſuch a ſeaſon, convictions ſeized me more violently. One night in particular, when I was walking ſolitarily abroad, I had ſuch a view of my ſin, that I feared the ground would cleave aſunder, and ſend my ſoul quick into hell. And though I was forced to go to bed, leſt my diſtreſs ſhould be diſcovered by others; yet I ſcarce durſt ſleep at all, for I thought it would be a great wonder, if I ſhould be out of hell in the morning. But though my diſtreſs was thus great, yet I dreaded the loſs of convictions, and returning back to my former inſenſibility; which made me exceeding exact in my behaviour, leſt I ſhould ſtifle the motions of God's ſpirit.

The many diſtreſſes I met with, put me into a moſt *horrible conteſting* with the Almighty: with an inward vehemence, finding fault with his ways of dealing with mankind. I found great fault with the imputation of Adam's ſin to his poſterity; and my wicked heart often wiſhed for

ſome

ſome other way of ſalvation, than by Jeſus Chriſt. I wiſhed ſometimes there was no God, or that there were ſome other God that could controul him. Theſe thoughts frequently paſſed before I was aware; but, when I conſidered this, it diſtreſſed me, to think, that my heart was ſo full of enmity againſt God; and it made me tremble, leſt God's vengeance ſhould ſuddenly fall upon me. I uſed before, to imagine my heart was not ſo bad, as the ſcriptures repreſented. Sometimes I uſed to take much pains to bring it into an humble ſubmiſſive diſpoſition; but on a ſudden, the thoughts of the ſtrictneſs of the law, or the ſovereignty of God, would ſo irritate the corruption of my heart, that it would break over all bounds, and burſt forth on all ſides, like floods of waters when they break down their damm.

While I was in this diſtreſſed ſtate, the *corruption* of my heart was eſpecially *irritiated* by theſe things following,

1. The *ſtrictneſs* of the divine *law*. For I found it was impoſſible for me (after my utmoſt pains) to anſwer the demands of it. I often made reſolutions, and as often broke them. I imputed the whole to want of being more watchful, and uſed to call myſelf a fool for my negligence. But when, upon a ſtronger reſolution, and greater endeavours, faſting and prayer, I found all attempts fail, then I quarrelled with the law of God, as unreaſonably rigid. I thought,

if it extended only to my outward actions, I could bear with it; but I found it condemned me for the sins of my heart, which I could not possibly prevent. I was extremely loath to give out, and own my utter helplessness; but after repeated disappointments, thought that, rather than perish, I could do a little more still, especially if such and such circumstances might but attend my endeavours; I hoped, that I should strive more earnestly than ever: and this hope of future more favourable circumstances, and of doing something hereafter, kept me from utter despair of myself, and from seeing myself fallen into the hands of God, and dependent on nothing but boundless grace.

* 2. Another thing was, that *faith alone* was the *condition of salvation*; and that God would not come down to lower terms; that he would not promise life and salvation upon my sincere prayers and endeavours. That word, Mark xvi. 16. "He that believeth not, shall be damned," cut off all hope there; and I found, faith was the gift of God; that I could not get it of myself, and could not oblige God to bestow it upon me, by any of my performances. "This," I was ready to say, "is a hard saying, who can bear it?" I could not bear, that all I had done should stand for a mere nothing, who had been very conscientious in duty, and had been exceeding religious a great while, and had (as I thought) done much more than many others that had obtained mercy. I confessed indeed the vile-

ness

neſs of my duties; but then, what made them at that time ſeem vile, was my wandering thoughts in them; not becauſe I was all over defiled, and the principle corrupt from whence they flowed, ſo that I could not poſſibly do any thing that was good. And therefore I called what I did, by the name of faithful endeavours; and could not bear it, that God had made no promiſes of ſalvation to them.

* 3. Another thing was, that I could not find out how to come to Chriſt. I read the calls of Chriſt, made to the *weary* and *heavy laden*; but could find no way that he directed them to come in. I thought I would gladly come, if I knew *how*, though the path of duty directed to what was never ſo difficult. Mr. Stoddard's *Guide* to *Chriſt* did not tell me any thing I could do, that would bring me to Chriſt, but left me as it were with a great gulph between me and Chriſt, without any direction to get through. For I was not yet experimentally taught, that there could be no way preſcribed, whereby a natural man could of his own ſtrength, obtain that which is ſupernatural, and which the higheſt angel cannot give.

* All this time the Spirit of God was powerfully at work with me; and I was inwardly preſſed to relinquiſh all *ſelf-confidence*, all hopes of ever helping myſelf by any means whatſoever; and the conviction of my *loſt* eſtate was ſometimes ſo clear, that it was as if it had been declared to me in ſo many words, "It is done, it is for ever im-

poſſible to deliver yourſelf." For about three or four days, my ſoul was thus diſtreſſed, eſpecially at ſome turns, when for a few moments I ſeemed to myſelf loſt and undone: but then would ſhrink back immediately from the ſight, becauſe I dared not venture myſelf into the hands of God, as wholly helpleſs. I dared not ſee that important truth, that I was *dead in treſpaſſes and ſins*. But when I had thruſt away theſe views of myſelf at any time, I was diſtreſſed to have the ſame diſcoveries again: for I greatly feared being given over of God to final ſtupidity. When I thought of putting it off to a *more convenient ſeaſon*, the conviction was ſo powerful with regard to the preſent time, that it was the beſt time, and probably the only time, that I dared not to put it off. Yet my ſoul ſhrank away from it; I could ſee no ſafety in throwing myſelf into the hands of God, and that I could lay no claim to any thing better than damnation.

* But after a conſiderable time ſpent in ſuch diſtreſſes, one morning, while I was walking in a ſolitary place, as uſual, I at once ſaw that all my contrivances to procure ſalvation for myſelf, were utterly *in vain*: I was brought quite to a ſtand as finding myſelf totally *loſt*. I had thought many times, that the difficulties were very great; but now I ſaw, that it was for ever impoſſible for me to do any thing towards delivering myſelf. I then blamed myſelf, that I had not done more,

while

while I had opportunity; (for it seemed now as if the season of doing was for ever over and gone.) But I instantly saw, that let me have done what I would, it would no more have tended to my helping myself, than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The *tumult* that had been before in my mind, was now *quieted*; and I was something eased of that distress, which I felt, while struggling against a sight of myself. I had the greatest certainty that my state was for ever miserable, for all that I could do: and was astonished that I had never been sensible of it before.

While I remained in this state, my *notions* respecting my *duties*, were quite different from what I had ever entertained in times past. Now I saw, there was no necessary connection between my prayers and the divine mercy: that they laid not the least obligation upon God to bestow his grace upon me; and that there was no more goodness in them, than there would be in my paddling with my hand in the water; and this because they were not performed from any love to God. I saw that I had heaped up my devotions before God, fasting, praying, &c. really thinking I was aiming at the glory of God; whereas I never once truly intended it.*

I continued in this state of mind from Friday morning till the sabbath-evening following, July 12,

* I doubt that.

12, 1739, when I was walking again in the same solitary place, and attempting to pray, but found no heart to engage in that or any other duty. Having been thus endeavouring to pray for near half an hour, (and by this time the sun was about half an hour high) as I was walking in a dark thick grove, *unspeakable glory* opened to the view of my soul: I do not mean any external brightness, but a new inward apprehension or view that I had of God, such as I never had before. I stood still and admired! I had never seen before any thing comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God, or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be *divine glory* that I then beheld; and my soul *re-rejoiced with joy unspeakable*, to see such a God, such a glorious divine being; and I was inwardly pleased and satisfied, that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him, so that at *first*, I scarce reflected there was such a creature as myself.

Thus God, brought me to a hearty disposition to *exalt him*, and to aim at his glory, as King of the universe.

I con-

I continued in this ſtate till near dark, without any ſenſible abatement ; and then began to think what I had ſeen ; and was ſweetly compoſed all the evening following. I felt myſelf in a new world, and every thing about me appeared with a different aſpect from what it was wont to do.

* At this time the *way of ſalvation* opened to me with ſuch infinite wiſdom and excellency, that I wondered I ſhould ever think of any other way of ſalvation ; was amazed, that I had not dropped my own contrivances, and complied with this excellent way before. If I could have been ſaved by my own duties, or any other way that I had formerly contrived, my whole ſoul would now have refuſed. I wondered, that the whole world did not ſee and comply with this way of ſalvation, entirely by the *merits of Chriſt.*

The ſweet reliſh of what I then felt, continued with me for ſeveral days, in a greater or leſs degree ; I could not but ſweetly rejoice in God, lying down or riſing up. The next Lord's day I felt ſomething of the ſame kind, though not ſo powerful. But not long after, was again under great diſtreſs ; yet not of the ſame kind with my diſtreſs under convictions. I was afraid and aſhamed to come before God ; was exceedingly preſſed with a ſenſe of guilt : but it was not long before I felt true repentance and joy in God.

In the beginning of September I went to college†, and entered there ; but with ſome degree of

† Yale college, in New-haven.

of reluctance, fearing leſt I ſhould not be able to lead a life of ſtrict religion, in the midſt of ſo many temptations.——After this, before, I went to tarry at college, it pleaſed God to viſit my ſoul with clearer manifeſtations of himſelf in prayer and ſelf-examination; and the Lord ſo ſhined into my heart, that I enjoyed full aſſurance of his favour; and my ſoul was unſpeakably refreſhed. At this time eſpecially, as well as ſome others, ſundry paſſages of God's word opened to my ſoul with divine clearneſs, power and ſweetneſs, ſo as to appear exceeding precious, and with clear and certain evidence of its being *the word of God.* I enjoyed conſiderable ſweetneſs in religon all the winter following.

In Jan. 1739—40, the meaſles ſpread much in college; and I having taken the diſtemper, went home to Haddam. For ſome days before I was taken ſick, my ſoul mourned the abſence of the Comforter: it ſeemed to me, all comfort was gone; I cried to God, yet found no relief. But a night or two before I was taken ill, while I was walking alone, engaged in meditation and prayer, I enjoyed a ſweet, refreſhing viſit from above, ſo that my ſoul was raiſed far above the fears of death; O how much more refreſhing this one ſeaſon was than all the pleaſures earth can afford! After a day or two I was taken with the meaſles, and almoſt deſpaired of life; but had no diſtreſſing fears of death. However, I ſoon recovered: yet by reaſon of hard ſtudies,

I had

I had little time for ſpiritual duties; my ſoul often mourned for want of more time and opportunity to be alone with God. In the ſpring and ſummer following, I had better advantage for retirement and enjoyed more comfort: indeed my ambition in my ſtudies greatly wronged the vigour of my ſpiritual life: yet "in the multitude of my thoughts within me, God's comforts delighted my ſoul."

One day in particular, (June 1740) I walked in the fields alone, and found ſuch unſpeakable ſweetneſs in God, that I thought, if I muſt continue ſtill in this evil world, I wanted always to be there to behold God's glory: my ſoul dearly loved all mankind, and longed exceedingly that they ſhould enjoy what I enjoyed.—It ſeemed to be a little reſemblance of heaven.

In Auguſt following, I became ſo diſordered, by too cloſe application to my ſtudies, that I was adviſed to go home, and diſengage my mind from ſtudy, for I began to ſpit blood. I took advice, but being brought very low, I looked death in the face more ſtedfaſtly. The Lord was pleaſed to give me a ſweet reliſh of divine things, and my ſoul took delight in the bleſſed God.

* Saturday, October 18. In my morning devotions, my ſoul was exceedingly melted for, and bitterly mourned over, my exceeding *ſinfulneſs* and *vileneſs*. I never before felt ſo deep a ſenſe of the odious nature of ſin. My ſoul was unuſually carried forth in love to God, and had a lively

a lively ſenſe of God's love to me. And this love and hope, caſt out fear.

* October 19. In the morning I felt my ſoul *hungering and thirſting after righteouſneſs.* In the forenoon, while I was looking on the ſacramental elements, and thinking that Jeſus Chriſt would ſoon be "ſet forth crucified before me," my ſoul was filled with light and love, ſo that I was almoſt in an ecſtaſy; my body was ſo weak, I could ſcarcely ſtand. I felt at the ſame time an exceeding tenderneſs and moſt fervent love towards all mankind; ſo that my ſoul and all the powers of it ſeemed, as it were, to melt into ſoftneſs and ſweetneſs. This love and joy caſt out fear; and my ſoul longed for perfect grace and glory.

* Tueſday, October 21. I had likewiſe experience of the goodneſs of God in "ſhedding abroad his love in my heart," and all the remaining part of the week, my ſoul was taken up with divine things. I now ſo longed after God, and *to be freed from* ſin, that when I felt myſelf recovering, and thought I muſt return to college again, which had proved ſo hurtful to me the year paſt, I could not but be grieved, and I thought I had much rather have died; but before I went, I enjoyed ſeveral other ſweet and precious ſeaſons of communion with God.

I returned to college about November 6, and through the goodneſs of God, felt the power of religion almoſt daily.

November 28. I enjoyed precious diſcoveries of God, and was unſpeakably refreſhed with that paſſage, Heb. xii. 22, 23, 24, ſo that my ſoul longed to wing away for the paradiſe of God; I longed to be conformed to God in all things.

Tueſday, December 9. God was pleaſed wonderfully to aſſiſt and ſtrengthen me; ſo that I thought nothing ſhould ever move me from the love of God in Chriſt Jeſus my Lord.—O! *one hour with God* infinitely exceeds all the pleaſures of this lower world.

Towards the latter end of January, 1740-41, I grew more *cold* and *dull* in matters of religion, by means of my old temptation, ambition in my ſtudies.—But through divine goodneſs, a great and general *awakening* ſpread itſelf over the college, about the latter end of February, in which I was much quickened, and more abundantly engaged in religion.

[This awakening was at the beginning of that extraordinary religious commotion through the land, which is freſh in every one's memory. This awakening was for a time very great and general at New-Haven; and the college had no ſmall ſhare in it: the ſtudents in general became ſerious, many of them remarkably ſo, and much engaged in the concerns of their eternal ſalvation.

It could not be otherwiſe than that one whoſe heart had been ſo drawn to God, ſhould be mightily animated, at the ſight of ſuch an alteration in the college, the town, and land; of mens

reforming

reforming their lives, and turning from profaneneſs and immorality, to ſerioufneſs and concern for their ſalvation, and of religion's reviving and flouriſhing almoſt every where. But as an intemperate zeal, ſoon mingled itſelf with that revival of religion: ſo Mr. Brainerd had the unhappineſs to have a tincture of it. One inſtance of which it is neceſſary ſhould be related.

In the time of the awakening at college, ſeveral ſtudents aſſociated themſelves, who were wont freely to open themſelves one to another: Mr. Brainerd was one of this company. And it once happened, that he and two or three more of theſe his intimate friends were in the hall together, after Mr. Whitteſey, one of the tutors, had been to prayer there with the ſcholars; no other perſon now remaining in the hall, but Mr. Brainerd and theſe his companions. Mr. Whittelſey having been unuſually pathetical in his prayer, one of Brainerd's friends aſked him what he thought of Mr. Whitteſey; he made anſwer, "He has no more grace than this chair." One happening at that time to be near the hall over-heard thoſe words, though he knew not who the perſon was, which was thus cenſured. He informed a woman who went and informed the rector. He ſent for the man and examined him; and he told the rector the words that he heard Brainerd utter, and informed him who were in the room with him at that time. Upon which the rector ſent for them: they were very backward

backward to inform againſt their friend, of what they looked upon as private converſation, yet the rector compelled them to declare what he ſaid, and of whom he ſaid it.—Brainerd thought, that what he ſaid in private, was injuriouſly extorted from his friends, and that it was injuriouſly required of him to make a public confeſſion, before the whole college, for what he had ſaid only in private converſation.—He not complying with this demand, and having gone once to the ſeparate meeting at New-haven, when forbidden by the rector, was expelled the college.

His expulſion was in the winter *anno* 1741-2, while he was in his third year in college.]

PART II.

From the time that he began to devote himſelf to the ſtudy of divinity, *till he was examined and licenſed to* preach.

[MR. Brainerd, the ſpring after his expulſion, went to live with the Rev. Mr. Mills, of Ripton, to follow his ſtudies with him, in order to his being fitted for the miniſtry; where he ſpent the greater part of the time till licenſed to preach.]—The following account is in his own words.

Thurſday,

Thurſday, April 1, 1742. I ſeem to be declining with reſpect to my life and warmth in divine things; O that God would humble me deeply in the duſt! I deſerve hell every day, for not loving my Lord more, "who has loved me, and given himſelf for me;" and every time I am enabled to exerciſe any grace, I am indebted to the God of all grace for it. "Where then is boaſting?" Surely "it is excluded," ſince we depend on God for the being and every act of grace.

* Friday, April 2. I felt myſelf much reſigned, calm, and ſerene. What are all the ſtorms of this lower world, if *Jeſus* does but come *walk on the ſeas!*—Some time paſt, I had much pleaſure in the proſpect of the Heathen's being brought home to Chriſt, and deſired that the Lord would employ *me* in that work;—but now my ſoul more frequently deſires to die, *to be with Chriſt.* O that my ſoul were wrapt up in love, and my longing after God increaſed!

Saturday, April 3. I thought, if God would take me to himſelf, my ſoul would exceedingly rejoice. O that I may be always humble and reſigned to God, and that God would fix my ſoul on himſelf, that I may be more fitted both for doing and ſuffering!

* Lord's-day, April 4. O my bleſſed God! Let me climb up near to him, and love, and long, and plead, and wreſtle, and reach, and ſtretch after him, and for deliverance from the body of ſin and death.—Alas! my ſoul mourned

to

to think I should ever lose sight of its Beloved again. "O come, Lord Jesus, Amen."

* Tuesday, April 6. I cried to God to wash my soul, and cleanse me from my exceeding filthiness.—And I could think of undergoing the greatest sufferings, with pleasure; and found myself willing (if God should so order it) to suffer banishment from my native land, among the Heathen, that I might do something for their salvation, in distresses and deaths of any kind.—Then God gave me to wrestle earnestly for others, for the kingdom of Christ in the world, and for my dear Christian friends.—I felt myself weaned from the world, and from my own reputation, willing to be despised, and to be a gazing-stock for the world.—It is impossible for me to express what I then felt: I had not much joy, but a sense of the majesty of God, which made me tremble; I saw myself mean and vile, which made me more willing that God should do what he would with me; it was all infinitely reasonable.

Thursday, April 8. I had hopes respecting the Heathen. O that God would bring in numbers of them to Christ! I cannot but hope I shall see that glorious day.—Every thing in this world seems exceeding vile and little to me: I look so myself.

Saturday, April 10. I spent much time in secret this morning, and not without some comfort; but am so low, and feel so little of the presence

fence of God, that I hardly know what to call faith, and am made to "poſſeſs the ſins of my youth," and the dreadful ſin of my nature, and am all ſin. Yet I feel ſome faint hopes, that God will, of his infinite mercy, return.

Lord's-day, April 11. I had ſweetneſs in the thoughts of arriving at the heavenly world. O for the happy day!—After public worſhip God gave me ſpecial aſſiſtance in prayer; I wreſtled with my dear Lord with much ſweetneſs; and interceſſion was a ſweet and delightful employment. —In the evening, as I was viewing the lights in the north, I was delighted in contemplation on the glorious morning of the reſurrection.

* Monday, April 12. This morning the Lord was pleaſed to lift up the light of his countenance upon me in ſecret prayer, and made the ſeaſon very precious to my ſoul. I felt myſelf exceeding calm, and quite reſigned to God, reſpecting my future employment; my faith lifted me above the world, and removed all thoſe mountains, that I could not look over of late: I wanted not the favour of men to lean upon; for I knew Chriſt's favour was infinitely better, and that it was no matter *when*, nor *where*, nor *how* Chriſt ſhould ſend me, nor what trials he ſhould exerciſe me with, if I might be prepared for his work and will. I now found ſweetly revived in my mind the wonderful diſcovery of infinite wiſdom in all the diſpenſations of God towards me, which I had a little before I met with

with my great trial at college; every thing appeared full of the wisdom of God.

Wednesday, April 14. My soul longed for communion with Christ, and for the mortification of indwelling corruption, especially spiritual pride. O there is a sweet day coming, wherein "the weary will be at rest!" My soul has enjoyed much sweetness this day in the hopes of its speedy arrival.

Thursday, April 15. My desires centered in God, and I found a sensible attraction of soul after him: *I long for God*, and a conformity to his will, in inward holiness, ten thousand times more than for any thing here below.

Lord's-day, April 18. I retired early this morning in the woods; and was enabled to plead with fervency for the advancement of Christ's kingdom.—At night I saw myself infinitely indebted to God, and had a view of my short comings: it seemed to me, that I had done nothing for God, and that I had *lived to him* but a few hours of my life.

* Monday, April 19. I set apart this day for fasting and prayer to God for his grace, to prepare me for the work of the ministry, and in his own time to send me into his harvest. I felt a power of intercession for the advancement of the kingdom of my dear Lord; and withal, a sweet resignation, and even joy in the thoughts of suffering hardships, distresses, yea death itself, in the promotion of it. In the afternoon, "God

was with me of a truth." O it was bleſſed company indeed! God enabled me ſo to agonize in prayer, that I was quite wet with ſweat, tho' in the ſhade. My ſoul was drawn out very much for the world; I graſped for multitudes of ſouls. I had more enlargement for ſinners, than for the children of God; though I felt as if I could ſpend my life in cries for both. I never felt ſuch an entire weanedneſs from this world, and ſo much reſigned to God in every thing.—O that I may always live *to* and *upon* my bleſſed God!

Tueſday, April 20. This day I am twenty-four years of age. O how much mercy have I received the year paſt! How often has God "cauſed his goodneſs to paſs before me!" And how poorly have I anſwered the vows I made this time twelvemonth, to be wholly the Lord's, to be for ever devoted to his ſervice! The Lord help me to live more to his glory.——This has been a ſweet day to me: bleſſed be God. I think my ſoul was never ſo drawn out in interceſſion for *others*. I had a fervent wreſtle with the Lord for my *enemies*; and I hardly ever ſo longed to *live to God*, and to be altogether devoted to him.

Lord's day, April 25. This morning I ſpent about two hours in ſecret, and was enabled more than ordinarily to agonize for immortal ſouls; though it was early in the morning, and the ſun ſcarcely ſhined at all, yet my body was quite wet with ſweat. I felt myſelf much preſſed, as frequently

quently of late, to plead for the meekneſs and calmneſs of the Lamb of God. O it is a ſweet diſpoſition, heartily to forgive all injuries, to wiſh our greateſt enemies as well as we do our own ſouls! Bleſſed Jeſus, may I daily be more and more conformed to thee! At night I was exceedingly melted with divine love, and had a ſenſe of the bleſſedneſs of the upper world. Thoſe words hung upon me with much ſweetneſs, Pſal. lxxxiv. 7. "They go from ſtrength to ſtrength, every one of them in Zion appeareth before God." O the *near acceſs* that God ſometimes gives us in our addreſſes to him! This may well be termed *appearing before God*; it is ſo indeed, in the true ſpiritual ſenſe. I longed for the coming of my dear Lord; I longed to join the angelic hoſts in praiſes, wholly free from imperfection. O the bleſſed moment haſtens! All I want is to be more holy, more like my dear Lord. O for ſanctification! My very ſoul pants for the compleat reſtoration of the bleſſed image of my Saviour; that I may be fit for the bleſſed enjoyments and employments of the heavenly world.

Monday, April 26. I continued in a ſweet frame of mind. God was pleaſed to make it a humbling ſeaſon. My ſoul exceedingly longs for that bleſſed ſtate of perfection, of deliverance from all ſin!——At night God enabled me to give my ſoul up to him, to caſt myſelf upon him, to be diſpoſed of according to his ſovereign

pleaſure; and I enjoyed great peace and conſolation in ſo doing. My ſoul took ſweet delight in God: my thoughts freely and ſweetly centered in him. O that I could ſpend every moment of my life to his glory!

* Tueſday, April 27. I retired and God was pleaſed to pour ſuch ineffable comforts into my ſoul, that I could do nothing for ſometime but ſay over and over, "O my ſweet Saviour! O my ſweet Saviour! Whom have I in heaven but thee? And there is none upon earth that I deſire beſide thee." If I had a thouſand lives, my ſoul would gladly have laid them all down, to have been with Chriſt. My ſoul never enjoyed ſo much of heaven before; it was the moſt refined communion with God I ever felt: I never before felt ſo great a degree of reſignation.

* Wedneſday, April 28. I withdrew to my uſual place of retirement, and ſpent about two hours in ſecret. I felt much as I did yeſterday morning, only weaker and more overcome. I ſeemed to hang wholly on my dear Lord; wholly weaned from all other dependencies. I knew not what to ſay to my God, but only *lean on his boſom*, as it were, and breathe out my deſires after perfect conformity to him in all things. Thirſting deſires and inſatiable longings, poſſeſſed my ſoul after perfect holineſs; God was ſo precious to my ſoul, that the world with all its enjoyments was infinitely vile; I had no more

more value for the favour of men, than for pebbles: the Lord was my all; and he over ruled all; which greatly delighted me. I think my faith and dependance on God ſcarce ever roſe ſo high. I ſaw him ſuch a fountain of goodneſs, that it ſeemed impoſſible I ſhould diſtruſt him again, or be any way anxious about any thing that ſhould happen to me.——In the evening my heart ſeemed ſweetly to melt, and was humbled for indwelling corruption, and I mourned like a dove. I felt that all my unhappineſs aroſe from my being a ſinner; for with reſignation I could welcome all other trials; but ſin hung heavy upon me: for God diſcovered to me the corruption of my heart; ſo that I went to bed with a heavy heart, becauſe I was a ſinner: though I did not in the leaſt doubt of God's love. O that God would "purge away all my droſs, and take away my ſin."

Friday, April 30. Nothing grieves me ſo much as that I cannot live conſtantly to God's glory. I could bear any ſpiritual conflicts, if I could but have *my heart* all the while burning with love to God; for when I *feel* this I cannot be dejected, but only *rejoice in my Saviour*, who has delivered me from the reigning power, and will ſhortly deliver me from the indwelling of ſin.

Lord's-day, May 2. God was pleaſed to give me ſuch a ſight of myſelf, as made me appear vile in my own eyes: I felt corruption in my heart, which I could by no means ſuppreſs; I

was exceeding weak, and almoſt ſick with my inward trials.

Lord's-day, May 9. I never felt ſo much of the curſed pride of my heart, as well as the ſtubbornneſs of my will before. O what a wretch I am! I could not ſubmit to be nothing, and to lie down in the duſt. Oh that God would humble me! I felt myſelf ſuch a ſinner, all day, that I had ſcarce any comfort. Oh when ſhall I be "delivered from the body of this death!" I greatly feared, leſt through ſtupidity I ſhould loſe the benefit of theſe trials. O that they might be ſanctified to my ſoul! Nothing ſeemed to touch me but this, that I was a ſinner.

Thurſday, May 13. I ſaw ſo much of the wickedneſs of my heart, that I longed to get away from myſelf. I never before thought there was ſo much ſpiritual pride in my ſoul: I was almoſt preſſed to death with my vileneſs. Oh what *a body of death* is there in me! *Lord, deliver my ſoul.* O the cloſeſt walk with God is the ſweeteſt heaven that can be enjoyed on earth!

Friday, May 14. I waited on a council of miniſters, and ſpread before them the treatment I had met with at Yale-college; who thought it adviſeable to intercede for me with the rector and truſtees, and to intreat them to reſtore me to my former privileges.*

Saturday,

* The application which was then made on his behalf, had not the deſired ſucceſs.

Saturday, June 12. I ſpent much time in prayer this morning, and enjoyed much ſweetneſs.—Felt inſatiable longings after God: I wondered how poor ſouls do to live, that have *no God*.—The world, with all its enjoyments, quite vaniſhed. I ſee myſelf very helpleſs: but I have a bleſſed God to go to. I longed exceedingly "to be diſſolved, and to be with Chriſt, to behold his glory." Oh, my weak weary ſoul longs to arrive at *my Father's houſe!*

Monday, June 14. I felt ſomething of the ſweetneſs of communion with God, and the *conſtraining* force of *his love*:—I ſet apart this day for faſting and prayer, to intreat God to bleſs me with regard to the great work of *preaching the goſpel*. Juſt at night, the Lord viſited me marvellouſly in prayer: I think my ſoul never was in ſuch an agony before: I felt no reſtraint; for the treaſures of divine grace were opened to me; I wreſtled for my abſent friends, for the ingathering of ſouls, for multitudes of poor ſouls, and for many that I thought were the children of God, perſonally, in many diſtant places. I was in ſuch an agony, till near dark, that I was all over wet with ſweat: but yet it ſeemed to me that I had waſted away the day, and had done nothing. Oh, my dear Jeſus did *ſweat blood* for poor ſouls! I longed for more compaſſion towards them.

Tueſday, June 15. I had the moſt ardent longings after God, that I ever felt in my life: at noon, in ſecret, I could do nothing but tell my

dear Lord, that he knew I longed for nothing but *himſelf*, nothing but *holineſs*; that *he* had given me theſe deſires, and he *only* could give me the thing deſired. I never ſeemed to be ſo unhinged from myſelf, and to be ſo wholly devoted to God. My heart was ſwallowed up in God moſt of the day. In the evening I had ſuch a view of the ſoul's being enlarged, to contain more holineſs, that my ſoul ſeemed ready to ſeparate from my body, to obtain it. I then wreſtled in an agony for divine bleſſings; and had my heart drawn out in prayer for ſome Chriſtian friends, beyond what I ever had before.—I feel differently now from whatever I did under any ſweet enjoyments before; more engaged to *live to God* for ever. Oh how ſhort do I fall of my duty in my ſweeteſt moments!

Friday, June 18. Conſidering my great unfitneſs for the *miniſtry*, I ſet apart this day for prayer to God, and found God graciouſly near; once in particular, while I was pleading for more compaſſion for immortal ſouls, my *heart* ſeemed to be *opened* at once, and I was enabled to cry with great ardency.

* Oh, I was diſtreſſed, to think, that I ſhould offer ſuch dead cold ſervices to the *living God!* My ſoul ſeemed to breathe after holineſs, a life of conſtant devotedneſs to God. But I am almoſt loſt ſometimes in the purſuit of this bleſſedneſs, and ready to ſink, becauſe I continually fall ſhort. O that the Lord would help me to hold

hold out, yet a little while, till the happy hour of deliverance comes!

Lord's-day, June 20. I ſpent much time alone. My ſoul longed to be holy, and reached after God; I *hungered* and *thirſted*; but was not ſatisfied. My ſoul hung on God, as my only portion. O that I could grow in grace more abundantly every day!

Tueſday, June 22. I was ſweetly compoſed and reſigned to God's will; enabled to leave myſelf and all my concerns with him, and to have my whole dependence upon him: my ſecret retirement was very refreſhing. It appeared ſuch a happineſs to have God for my portion, that I had rather be any other creature in this lower creation, than not to come to the enjoyment of God: I had rather be a beaſt, than a man, without God, if I were to live here to eternity. Lord endear thyſelf more to me!

Wedneſday, June 30. Spent this day alone in the woods, in faſting and prayer; underwent the moſt dreadful conflicts in my ſoul, that ever I felt; I ſaw myſelf ſo vile, that I was ready to ſay, "I ſhall now periſh by the hand of Saul." I almoſt concluded, I had no power to ſtand for the cauſe of God, but was "afraid of the ſhaking of a leaf." Spent almoſt the whole day in prayer. I could not bear to think of Chriſtians ſhewing me any reſpect. I almoſt deſpaired of doing any ſervice in the world; I could not feel any hope reſpecting the Heathen, which uſed to

afford me some refreshment in the darkest hours. I spent the day *in the bitterness of my soul.* Near night I enjoyed some sweetness in prayer.

Saturday, July 3. My heart seemed again to sink. The disgrace I was laid under at college seemed to damp me, as it opens the mouths of opposers. I had no refuge but in God. Blessed be his name, that I may go to *him* at all times, and find him a *present help.*

Lord's-day, July 4. I withdrew, and enjoyed a happy season in secret: God was pleased to give me the exercise of faith, and thereby brought the invisible and eternal world near to my soul. I hoped, that my weary *pilgrimage* would be *short*; that it would not be long before I was brought to my Father's house: but I was sweetly resigned to God's will, to tarry his time, to do his work, and suffer his pleasure. I felt pleased, to be *little*, to be *nothing*, and to *lie in the dust.* I enjoyed life and sweet consolation in pleading for the dear children of God, and the kingdom of Christ in the world: and my soul earnestly breathed after holiness, and the enjoyment of God. "O come, Lord Jesus! come quickly. Amen."

Monday, July 19. My desires are carried out after weanedness from the *world*, perfect deadness to it, and to be *crucified* to all its allurements. My soul longs to feel itself a *pilgrim* and *stranger* here below; that nothing may divert me from

pressing

preſſing through the lonely deſert, till I arrive at my Father's houſe.

* Thurſday, July 22. Journeying from Southbury to Ripton, I called at a houſe, where being kindly entertained, I was filled with amazement and ſhame, that God ſhould ſtir up the hearts of any to ſhew ſo much kindneſs to ſuch a *dead dog* as I; and was ſenſible, how exceeding vile it is, not to be wholly devoted to God. I wondered, that God would ſuffer any of his creatures to feed and ſuſtain me from time to time.

Thurſday, July 29. I was examined by the aſſociation met at Danbury, as to my learning, and experiences in religion, and received a licence from them to preach the goſpel of Chriſt. Afterwards I felt much devoted to God: joined in prayer with one of the miniſters; and went to bed reſolving to live devoted to God all my days.

PART III.

From the time of his being licenſed to preach, till he was appointed Miſſionary *to the* Indians.

FRIDAY, July 30, 1742. I rode from Danbury to Southbury; preached there from 1 Pet. iv. 6. I had much of the comfortable preſence of God in the exerciſe: I ſeemed to have

power with God in prayer, and power to get hold of the hearts of the people.

Lord's-day, Auguſt 8. In the morning I felt comfortably in ſecret prayer; my ſoul was refreſhed with the hopes of the Heathens coming to Chriſt; I was much reſigned to God, and thought it was no matter what became of *me*.

Thurſday, Auguſt 12. This morning I was exerciſed with ſore inward trials: I had no power to pray; but ſeemed ſhut out from God, I had in a great meaſure loſt my hopes of God's ſending me among the Heathen, and of ſeeing them flock to Chriſt. I ſaw ſo much of my helliſh vileneſs, that I appeared worſe to myſelf than any devil: I wondered that God would let me live, and wondered that people did not ſtone me, much more that they would ever hear me preach! It ſeemed as though I neither could nor ſhould preach any more: yet about nine or ten o'clock, the people came, and I was forced to preach. And bleſſed be God, he gave me his preſence and Spirit: ſo that I ſpoke with power from Job xiv. 14. Some Indians cried out in great diſtreſs,* and all appeared greatly concerned.

Tueſday, Auguſt 17. I was exceedingly depreſſed in ſpirit; it cuts and wounds my heart, to think how much *ſpiritual pride*, and *warmth of temper*, I have *formerly* intermingled with my endeavours to promote God's work: and ſometimes

* It was in a place in the weſtern borders of Connecticut, where there is a number of Indians.

times I long to lie down at the feet of opposers, and confess what a poor creature I have been, and still am. Oh, the Lord forgive me, and make me for the future "wise as a serpent, and harmless as a dove!"

Thursday, August 17. This day, being about to go from Mr. Bellamy's at Bethlehem, where I had resided some time; I prayed with him, and two or three other Christian friends, and we gave ourselves to God with all our hearts, to be his for ever: eternity looked very near to me. If I never see them again in this world, it seemed but a few moments before I should meet them in another.

Friday August 20. I appeared so vile to myself, that I hardly dared to think of being seen, especially on account of spiritual pride. However, to-night I enjoyed a sweet hour alone with God, (at Ripton) I was lifted up above the frowns and flatteries of this world, had a sweet relish of heavenly joys, and my soul did as it were get into the eternal world, and really taste of heaven.

Monday, August 23. I had a sweet season in secret prayer: the Lord drew near to my soul, and filled me with peace and consolation. My soul tasted the sweetness of the upper world; and was drawn out in prayer for the world, that it might come to Christ!

* Monday August 30. I prayed with a Christian friend or two; and, I think, scarce ever launched

launched ſo far into the eternal world; I got ſo far out on the broad ocean, that my ſoul triumphed over all the evils on the ſhores of mortality.——Time, and all its gay amuſements and cruel diſappointments, never appeared ſo inconſiderable to me before; I ſaw myſelf nothing, and my ſoul reached after God with intenſe deſire. I knew, I had never lived a moment to him as I ſhould do: indeed it appeared to me, I had never done any thing in Chriſtianity; my ſoul longed with a vehement deſire to *live to God.*

Saturday, Sept. 4. God enabled me to wreſtle ardently for the Redeemer's kingdom; and for my dear brother John, that God would make him more of a pilgrim and ſtranger on the earth, and fit him for ſingular ſerviceableneſs in the world; and my heart ſweetly exulted in the Lord, in the thoughts of any diſtreſſes that might light on him or me, in the advancement of Chriſt's kingdom.

* Wedneſday, Sept. 8. I felt exceedingly weaned from the world.—In the afternoon I diſcourſed on divine things with a Chriſtian friend, whereby we were both refreſhed. Then I prayed, with a ſweet ſenſe of the bleſſedneſs of communion with God: I think I ſcarce ever enjoyed more of God in any one prayer. I knew not that ever I ſaw ſo much of my own nothingneſs in my life; never wondered ſo, that God allowed

ed me to preach his word: never was so astonished as now.

* Friday, Sept. 10. I longed with intense desire after God; my whole soul seemed impatient to be conformed to him, and to become "holy, as he is holy." In the afternoon, I prayed with a dear friend, and had the presence of God with us; our souls united together to reach after a blessed immortality, to be unclothed of the body of sin and death, and to enter the blessed world, where no unclean thing enters. O with what intense desire did our souls long for that blessed day that we might be freed from sin, and for ever live *to* and *in* our God!

Thursday, Sept. 16. I enjoyed much of God in secret prayer: felt an uncommon resignation, to *be* and *do* what God pleased. Some days past, I felt *great perplexity* on account of my past conduct: *my bitterness*, and want of Christian kindness and love, has been *very distressing* to my soul: the Lord forgive me my *unchristian warmth*, and want of a spirit of meekness!

Saturday, Sept. 18. I felt compassion for souls, and mourned I had no more. I feel much more kindness, meekness, gentleness, and love towards all mankind than ever. I longed to be at the feet of my enemies and persecutors: enjoyed some sweetness, in feeling my soul conformed to Christ Jesus, and given away to him for ever.

[Through

[Through this, and the two following weeks, he paſſed through a variety of exerciſes: he was frequently dejected, and ſometimes ſunk into the depths of melancholy: Not with regard to the favour of God, but about his own ſinful infirmities, and unfitneſs for God's ſervice. Though his mind was extremely depreſſed with a ſenſe of inexpreſſible vileneſs, yet, in the mean time, he had many ſeaſons of comfort and ſpiritual refreſhment.]

* Lord's-day, October 17. I had a ſenſe of my helpleſſneſs; eſpecially when I went to the place of public worſhip. I found I could not ſpeak a word for God without his ſpecial aſſiſtance: I went into the aſſembly trembling, under a ſenſe of my inſufficiency to do any thing as I ought to do.—But it pleaſed God to afford me much aſſiſtance, and there ſeemed to be a conſiderable effect on the hearers.—O that I might be "faithful to the death, fulfilling as an hireling my day," till the ſhades of the evening of life ſhall free my ſoul from the toils of the day! This evening I felt ſuch longing deſires after deliverance from ſin, and conformity to God, as melted my heart. Oh, I longed to be "delivered from this body of death!" to be conformed to God entirely, fully, and for ever.—I ſcarce ever preach without being firſt viſited with inward conflicts and ſore trials. Bleſſed be the Lord for theſe trials and diſtreſſes, as they are bleſſed for my humbling.

Monday,

Monday Oct. 18. I felt some sweetness, but was still pressed through trials of soul. My life is a constant mixture of consolations and conflicts, and will be so till I arrive at the world of spirits.

Tuesday Oct. 19. This morning and last night, felt a sweet longing in my soul after holiness: my soul seemed so to reach and stretch towards the mark of perfect sanctity, that it was ready to break with longings.

* Thursday, Oct. 21. I had a very deep sense of the vanity of the world, and had little more regard to it, than if I had been to go into eternity the next hour. Through divine goodness, I felt very serious and solemn. O, I love to live on the brink of eternity! This gives me a sweet, awful, and reverential sense of God and divine things, when I see myself as it were *standing before the judgment seat of Christ.*

* Friday, Oct. 22. I was uncommonly weaned from the world: my soul delighted to be a *stranger and a pilgrim on the earth*; I felt a disposition never to have any thing to do with this world: the character given of some of the antient people of God, in Heb. xi. 13. was very pleasing to me, "they confessed that they were pilgrims and strangers on the earth," and O that I could always do so!—It is sweet to be thus weaned from friends, and from myself, and dead to the world, that I may live wholly *to* and *upon* the blessed God.

Monday

Monday, Oct. 26. [At Turky-Hills] In the evening I enjoyed the divine presence: it was a sweet and comfortable season: my soul *longed for God, for the living God:* enjoyed a sweet solemnity of spirit, and longing desire after the recovery of the divine image: "Then shall I be satisfied, when I shall awake in God's likeness," and never before.

Tuesday Oct. 27. [At West-Suffield] I underwent the most dreadful distresses, under a sense of my own unworthiness: it seemed to me, I deserved rather to be driven out of the place, than to have any body to come to hear me preach. And verily my spirits were so depressed, that it was impossible I should treat immortal souls with faithfulness: I could not deal closely and faithfully with them, I felt so infinitely vile in myself. Oh, what *dust and ashes* I am, to think of preaching the gospel to others! Indeed I never can be faithful for one moment, but shall certainly "daub with untempered mortar," if God do not grant me special help.—In the evening, I went to the meeting-house, and it looked to me near as easy for one to rise out of the grave and preach, as for me. However God was pleased to lift me up and enable me to preach. O the wonderful goodness of God to so vile a sinner!

Wednesday Oct. 28. I was not a little concerned about preaching in the afternoon: felt exceedingly *without strength*, went into the house, ashamed

aſhamed to ſee any come to hear ſuch an unſpeakably worthleſs wretch. However God enabled me to ſpeak with clearneſs, power, and pungency.

Thurſday, November 4. [At Lebanon] I was concerned that I had no more ſenſe of my inſufficiency and unworthineſs. O it is ſweet *lying in the duſt!* But it is diſtreſſing to feel in my ſoul that hell of corruption.—In the afternoon I had a ſenſe of the ſweetneſs of a ſtrict, cloſe, and conſtant devotedneſs to God, and felt a pleaſing yet painful concern, leſt I ſhould ſpend ſome moments *without God.* O may I always *live to God!* —In the evening I felt an intenſe deſire to ſpend every moment for God.—God is unſpeakably gracious to me continually: in times paſt, he has given me inexpreſſible ſweetneſs in the performance of duty; frequently my ſoul has enjoyed much of God; but has been ready to ſay, "Lord, it is good to be here;" and ſo to indulge ſloth. But of late God has been pleaſed to keep my ſoul *hungry*, almoſt continually; ſo that I have been filled with a kind of pleaſing pain. When I really enjoy God, I feel my deſires of him the more inſatiable, and my thirſtings after holineſs the more unquenchable; and the Lord will not allow me to feel as though I were fully ſupplied and ſatisfied, but keeps me ſtill reaching forward; and I feel barren and empty, as though I could not live, without more of God in me; I feel aſhamed and guilty *before God.* Oh! I ſee,

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" the law is ſpiritual, but I am carnal." I do not, I cannot live to God. Oh for holineſs! Oh for more of God in my ſoul! Oh this pleaſing pain! It makes my ſoul preſs after God; the language of it is, " Then ſhall I be ſatisfied, when I awake in God's likeneſs," (*Pſal.* xxvii. *ult.*) but never, never before: and conſequently I am engaged to " preſs towards the mark," day by day. O that I may feel this continual hunger, and not be retarded, but rather be animated by every cluſter from Canaan, to reach forward in the narrow way, for the full enjoyment of the heavenly inheritance! O that I may never loiter in my heavenly journey.

Lord's day, November 7, it ſeemed as if ſuch an unholy wretch as I never could arrive at that bleſſedneſs, to be " holy, as God is holy." At noon I longed for ſanctification, and conformity to God. Oh, that is THE ALL, THE ALL! The Lord help me to *preſs after God* for ever.

Monday, November 18. I longed for an arrival in the *heavenly country*, the bleſſed paradiſe of God. Through divine goodneſs, I have ſcarce ſeen the day, for two months, but *death* has looked ſo pleaſant to me, that I could have rejoiced the *preſent* ſhould be my *laſt*; and I truſt that I ſhall be able to ſay, " O death, where is thy ſting!" and, " O grave, where is thy victory!"

Friday, November 19. [At New-Haven] I received a letter from the Rev. Mr. Pemberton of New-York,

New-York, desiring me speedily to go down thither, and consult about the Indian affairs, and to meet certain gentlemen there that were intrusted with them. I retired with two or three friends, and prayed; and was enabled to leave myself and all my concerns with God.

Wednesday, November 24. I came to New-York; felt still much concerned about the importance of my business; put up many earnest requests to God; was confused with the noise and tumult of the city; enjoyed but little time alone with God; but my soul longed after him.

Thursday, November 25. I spent much time in prayer and supplication: was examined by some gentlemen of my Christian experience, and my acquaintance with divinity, and some other studies, in order to my improvement in that important affair of gospellizing the Heathen †: was made sensible of my great ignorance and unfitness for public service: * I had the most abasing thoughts of myself, I think, that ever I had: I thought myself the worst wretch that ever lived: it pained my heart, that any body should shew me any respect. Alas! I thought, how sadly they are deceived in me! how miserably would they be disappointed, if they knew my inside! Oh my heart!—And in this depressed condition, I was

† These gentlemen that examined Mr. Brainerd, were the correspondents in New-York, New Jersey, and Pensylvania, of the honourable society in Scotland for propagating Christian knowledge; to whom was committed the management of their affairs in those parts, and who were now met at New-York.

I was forced to go and preach to a conſiderable aſſembly, before ſome grave and learned miniſters; but I felt ſuch a preſſure from a ſenſe of my vileneſs, ignorance, and unfitneſs to appear in public, that I was almoſt overcome with it: my ſoul was grieved for the congregation, that they ſhould ſit there to hear ſuch a *dead dog* as I preach; I thought myſelf infinitely indebted to the people, and longed that God would reward them with his grace.

PART IV.

From the time of his being appointed Miſſionary, *to his entrance on his miſſion among the Indians at Kaunaumeek.*

FRIDAY, November 26. I had ſtill a ſenſe of my own vileneſs, and endeavoured as much as I could to keep alone. O what a nothing, what duſt and aſhes am I!—I enjoyed ſome comfort in ſpreading my complaints before God.

Saturday, Nov. 27. I committed my ſoul to God with ſome degree of comfort; left New York about nine in the morning; came away with a diſtreſſing ſenſe of my unſpeakable unworthineſs. Surely I may well love all my brethren; for none of them all is as vile as I; whatever they do outwardly, yet it ſeems to me none

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is conſcious of ſo much inward ſin. O my leanneſs, my barrenneſs, my paſt bitterneſs, and want of a goſpel-temper!

Wedneſday, December 1. My ſoul breathed after God in longing deſires of conformity to him: my ſoul was brought to reſt itſelf, on his rich grace, and felt ſtrength to do or ſuffer any thing that divine Providence ſhould allot me.

[Within the ſpace of the next nine days, he went a journey from Newton to Haddam, his native town; and after ſtaying there ſome days returned again into the weſtern part of Connecticut, and came to Southbury.]

Saturday, December 11. I converſed with a dear friend, to whom I had thought of giving a liberal education, that he might be fitted for the goſpel miniſtry. I acquainted him with my thoughts, and left him to conſider of it, till I ſhould ſee him again. Then I rode to Bethlehem, to Mr. Bellamy's lodgings; and ſpent the evening with him in ſweet converſation and prayer.

Lord's day, December 12. I felt a diſtreſſing need of divine help; I went to meeting trembling; but it pleaſed God to aſſiſt me in prayer and ſermon: I think, my ſoul ſcarce ever penetrated ſo far into the immaterial world, nor were my devotions ever ſo much refined. I preached with ſome ſweetneſs, from Mat. vi. 33. Bleſſed be God, I have reaſon to think, that my religion is become more ſpiritual, by means of my late inward conflicts. May I always be willing

ling that God ſhould uſe his own methods with me!—I felt much of the ſweetneſs of religion, and the tenderneſs of the goſpel-temper: I found a dear love to all mankind, and I was afraid of ſcarcely any thing ſo much as leſt ſome motion of anger or reſentment ſhould, ſome time or other, creep into my heart.

Tueſday, December 21. I rode over to Derby, and preached; it pleaſed God to give me ſweet aſſiſtance, and to enable me to ſpeak with a ſoft and tender power and energy.—We had afterwards a comfortable evening in ſinging and prayer; God enabled me to pray with as much ſpirituality and ſweetneſs as I have done for ſome time; my mind ſeemed to be unclothed of ſenſe and imagination and was in a meaſure let into the world of ſpirits. This day was, I truſt made profitable to a number of us, to advance our ſouls in holineſs and conformity to God: the glory be to him for ever. Amen. How bleſſed it is to grow more and more like God!

Lord's day, December 26. I felt much ſweetneſs and tenderneſs in prayer, my whole ſoul ſeemed to love my worſt enemies, and I was enabled to pray for thoſe that are ſtrangers to God with a degree of ſoftneſs and pathetic fervour.

Monday, December 27. I enjoyed a precious ſeaſon; I had a ſweet ſenſe of the pure ſpirituality of the religion of Chriſt Jeſus. In the evening I preached with much freedom, pow-

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er and pungency. O the tenderneſs I felt in my ſoul! Bleſſed be my God I have ſeldom enjoyed a more comforable and profitable day than this. O that I could ſpend all my time for God!

Friday, January 14, 1742-3. My ſpiritual conflicts were unſpeakably dreadful, heavier than the mountains and overflowing floods: I ſeemed incloſed as it were, in hell itſelf: I was deprived of all ſenſe of God, even of the being of a God; and that was my miſery. * This was diſtreſs the neareſt a-kin to the damned's torments that I ever endured: their torments, I am ſure will conſiſt much in the privation of God, and conſequently of all good. This taught me the abſolute dependance of a creature upon the Creator, for every crumb of happineſs it enjoys. Oh! I feel that if there is no God, though I might live for ever here, and enjoy not only this, but all other worlds, I ſhould be ten thouſand times more miſerable than a toad. My ſoul was in ſuch anguiſh I could not eat, but felt as I ſuppoſed a poor wretch would, that is juſt going to the place of execution. I was almoſt ſwallowed up with anguiſh, when I ſaw people gathering together to hear me preach. However, I went to the houſe of God, and he was pleaſed to give me freedom and enlargement, and I ſpent the evening comfortably.

* Lord's day January 23. I ſcarce ever felt myſelf ſo unfit to exiſt, as now: I ſaw I was not worthy of a place among the Indians, where I am going; I thought I ſhould be aſhamed to look them in the face, and much more to have any reſpect ſhewn me. Indeed I felt myſelf baniſhed from the earth, as if all places were too good for ſuch a wretch as I: I thought I ſhould be aſhamed to go among the very ſavages of Africa; I appeared to myſelf a creature fit for nothing, neither heaven nor earth.——None knows, but thoſe that feel it, what the ſoul endures that is ſenſibly ſhut out from the preſence of God; alas it is more bitter than death.

Wedneſday, January 26. I preached to a pretty large aſſembly; inſiſted on humility, and ſtedfaſtneſs in keeping God's commands; and that through humility we ſhould prefer one another in love. I felt ſweetly calm, and full of brotherly love, never more free from party ſpirit. I hope ſome good will follow, that Chriſtians will be freed from party zeal and cenſuring one another.

[On Thurſday, after a conſiderable time ſpent in prayer and Chriſtian converſation, he rode to New-London.]

* Friday, January 28. Here I found ſome carried away with a falſe zeal and bitterneſs. Oh, the want of a goſpel-temper is greatly to be lamented. I ſpent the evening in converſing with ſome about ſome points of conduct in both miniſters and

and private Chriſtians; but did not agree with them: God had not *taught them with briars and thorns* to be of a kind diſpoſition toward mankind.

Wedneſday, February 2. I preached my farewell-ſermon, at the houſe of an aged man, who had been unable to attend on the public worſhip for ſome time; and this morning ſpent the time in prayer. Having taken leave of my friends, I ſet out on my journey towards the Indians; though by the way I was to ſpend ſome time at Eaſt-Hampton on Long-iſland; and being accompanied by a meſſenger from Eaſt-Hampton, we travelled to Lyme. On the road I felt an uncommon preſſure of mind: I ſeemed to ſtruggle hard for ſome pleaſure here below, and ſeemed loth to give up all; I ſaw I was throwing myſelf into all hardſhips and diſtreſſes: I thought it would be leſs difficult to lie down in the grave; but yet I choſe to go, rather than ſtay.—I came to Lyme that night.

[He waited the two next days for a paſſage over the ſound, and ſpent much of the time in inward conflicts.

On Saturday he croſſed the Sound, landed on Long-Iſland, and traveiled to Eaſt-Hampton, And the ſeven following days he ſpent there, for the moſt part, under extreme dejection of mind.]

Lord's-day, February 13. I was under great diſcouragement; knew not how it was poſſible for me to preach, and was ready to give up all!

But God was pleaſed to aſſiſt me. In the evening, my heart was ſweetly drawn out after God, and devoted to him.

Tueſday, February 15. Early in the day I felt ſome comfort; afterwards I walked into a neighbouring grove, and felt more a ſtranger on earth than ever; as dead to the enjoyments of the world, as if I had been dead in a natural ſenſe.—In the evening I had ſweetneſs in ſecret duty: God was then my portion, and my ſoul roſe above thoſe *deep waters*, into which I have ſunk ſo low of late.

Thurſday, February 17. I preached this day at a little village; and God was pleaſed to give me his gracious aſſiſtance, ſo that I ſpake with freedom, boldneſs, and power. * In the evening, I ſpent ſome time with a dear Chriſtian friend; felt as on the brink of eternity; my ſoul enjoyed ſweetneſs in lively apprehenſions of ſtanding before the glorious God: prayed with my dear friend, and diſcourſed with the utmoſt ſolemnity. And truly it was a little emblem of heaven itſelf.

Friday, February 18. I felt ſweetly moſt of the day, and found acceſs to the throne of grace. Bleſſed be the Lord for any intervals of compoſure, while I am in the field of battle. O that I might be ſerious, ſolemn, and always vigilant, while in an evil world! O, I long to *live to God!*

[During the next fortnight, he, for the moſt part, enjoyed much peace and comfort. And

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this ſpace of time was filled up with great diligence and earneſtneſs in ſerving God, in ſtudy, prayer, meditation, preaching, and private inſtructing and counſelling.]

* Monday, March 7. This morning when I aroſe, I found my heart go after God in longing deſires of conformity to him: and in ſecret prayer I found myſelf ſweetly drawn out in praiſes to God for all he had done to and for me, and for all my inward trials and diſtreſſes; my heart aſcribed glory, glory, glory to the bleſſed God! and bid welcome to all inward diſtreſs again, if God ſaw meet to exerciſe me with it: time appeared but an inch long, and eternity at hand; and I thought I could with patience and chearfulneſs bear any thing for the cauſe of God; for I ſaw that a moment would bring me to a world of peace and bleſſedneſs; and my ſoul, by the ſtrength of the Lord, roſe far above this lower world, and all the vain amuſements and frightful diſappointments of it.

Lord's-day, March 13. At noon, I thought it impoſſible for me to preach, by reaſon of bodily weakneſs and inward deadneſs; and in the firſt prayer, I was ſo weak that I could hardly ſtand; but in ſermon, God ſtrengthened me, ſo that I ſpake near an hour and half with freedom, clearneſs, and tender power, from Gen. v. 24. "And Enoch walked with God." I was ſweetly aſſiſted to inſiſt on a cloſe *walk with God*, and to leave this as my parting advice to God's peo-

ple here, that *they ſhould walk with God.* May the God of all grace ſucceed my poor labours in this place!

Saturday, March 19. I was diſtreſſed under a ſenſe of my ignorance, darkneſs, and unworthineſs; got alone, and poured out my complaint to God in the bitterneſs of my ſoul.—In the afternoon I rode to Newark, and had ſome ſweetneſs in converſation with Mr. Burr, and in praying together. O bleſſed be God for ever and ever, for any enlivening and quickening!

Lord's-day, March 20. I preached in the forenoon: God gave me ſome aſſiſtance and ſweetneſs, and enabled me to ſpeak with real tenderneſs, love, and impartiality. In the evening, I preached again; and, of a truth, God was pleaſed to aſſiſt a poor worm. Bleſſed be God, I was enabled to ſpeak with life, power, and paſſionate deſire of the edification of God's people. * In the evening, I felt ſomething ſpiritual and watchful, leſt my heart ſhould by any means be drawn away from God. Oh, when ſhall I come to that bleſſed world, where every power of my ſoul will be inceſſantly and eternally wound up, in heavenly employments and enjoyments, to the higheſt degree!

[On Monday he went to Woodbridge, where the *correſpondents*, inſtead of ſending him to the Forks of Delaware, ordered him to go to a number of Indians, at Kaunaumeek, a place in the province of New-York, in the woods between Stockbridge

Stockbridge and Albany. This alteration was occaſioned by two things, 1. Information they had received of ſome contention now ſubſiſting between the white people and the Indians at Delaware, which they ſuppoſed would be a hindrance at preſent to their entertainment of a miſſionary, and to his ſucceſs among them. And, 2. Some intimations they had received from Mr. Sergeant, miſſionary to the Indians at Stockbridge, concerning the Indians at Kaunaumeek, and the proſpect of ſucceſs that a miſſionary might have among them.]

PART V.

From his firſt beginning to inſtruct the Indians at Kaunaumeek, to his Ordination.

FRIDAY, April 1, 1743. I rode to Kaunaumeek, near twenty miles from Stockbridge, where the Indians live, and I lodged on a little heap of ſtraw. I was greatly exerciſed with inward diſtreſſes all day; and in the evening ſeemed to have no God to go to. O that God would help me!

The place was ſufficiently loneſome, and unpleaſant, being encompaſſed with mountains and woods; twenty miles diſtant from any Engliſh inhabitants; ſix or ſeven from any Dutch; and more than two from a family that came, from the

Highlands of Scotland, and had then lived about two years in this wilderneſs. In this family I lodged about the ſpace of three months, the maſter of it being the only perſon with whom I could readily converſe in thoſe parts, except my interpreter; others underſtanding very little Engliſh.

Thurſday, April 7. I appeared to myſelf exceeding ignorant, weak, helpleſs, and altogether unequal to my work. It ſeemed to me I ſhould never do any ſervice, or have any ſucceſs among the Indians. My ſoul was weary of life: I longed for death, beyond meaſure. When I thought of any godly ſoul departed, my ſoul was ready to envy him his privilege, thinking, "Oh, when will my turn come! Muſt it be years firſt!"—But I know thoſe deſires roſe partly for want of reſignation to God. Towards night, I had faith in prayer, and ſome aſſiſtance in writing. O that God would keep me near him!

* Friday, April 8. I was exceedingly preſſed under a ſenſe of my *party-ſpirit*, in times paſt, while I attempted to promote the cauſe of God: its vile nature appeared in ſuch odious colours, that my very heart was pained: I ſaw how poor ſouls ſtumbled over it into everlaſting deſtruction, and was conſtrained to make that prayer in the bitterneſs of my ſoul, "O Lord, deliver me from blood-guiltineſs." I ſaw my deſert of hell on this account. My ſoul was full of anguiſh and ſhame before God, that I had ſpent ſo much time in converſation tending only to promote a *party-ſpirit.*

rit. I saw I had not duly prized mortification, self-denial, resignation under all adversities, meekness, love, candour, and holiness of heart and life.—Of late, I have thought much of having the kingdom of Christ advanced in the world; but now I saw I had enough to do myself. The Lord be merciful to me a sinner.

Lord's-day, April 10. I preached to the Indians, both forenoon and afternoon. They behaved soberly in general: two or three appeared under some concern; with whom I discoursed privately; and one told me, "her heart had cried, ever since she heard me preach first."

Wednesday, April 13. I verily thought I was the meanest, vilest, most helpless, ignorant creature living. And yet I knew what God had done for my soul: though sometimes I was assaulted with doubts, whether it was possible for such a wretch as I, to be in a state of grace.

Tuesday, April 19. In the morning, I enjoyed sweet repose in God; felt some confidence; and was refreshed and comforted. My soul was lifted above the *deep waters*, wherein it has been so long almost drowned; I found myself engaged for the advancement of Christ's kingdom in my own soul, more than in the Heathen world.

Wednesday, April 20. I set apart this day for fasting and prayer, to bow my soul before God for grace; especially that all my inward distresses might be sanctified to my soul. I endea-

voured alſo to remember the goodneſs of God to me in the year paſt. Having obtained help of God, I am now arrived at the age of twenty-five years. My ſoul was pained, to think of my barrenneſs; that I have lived ſo little to the glory of the eternal God. I ſpent the day in the woods alone, and there poured out my complaint to God. O that God would enable me to live to his glory for the future!

* Friday, April 22. My leanneſs teſtifies againſt me! My ſoul abhors itſelf for its unlikeneſs to God, its inactivity and ſluggiſhneſs. When I have done all, what an unprofitable ſervant am I! I groan to ſee the hours of the day roll away, becauſe I do not fill them, in ſpirituality and heavenly-mindedneſs. And yet I long they ſhould ſpeed their pace, to haſten me to my eternal home, where I may fill up all my moments, for God and his glory.

* Tueſday May 10. I was extremely preſſed with a ſenſe of guilt, pollution, blindneſs; the ſins of my youth were ſet in order before me; they went over my head a burden, too heavy for me to bear. Almoſt all the actions of my life paſt ſeem to be covered over with ſin and guilt; and thoſe of them that I performed in the moſt conſcientious manner, now fill me with ſhame and confuſion. Oh! the *pride*, *ſelfiſhneſs* *ignorance*, *bitterneſs*, *party-zeal*, and *the want of love*, *candour*, *meekneſs*, and *gentleneſs*, that have attended my attempts to promote religion; and this when I had real aſſiſtance from above, and

ſome

ſome ſweet intercourſe with heaven! But, what corrupt mixtures attended my beſt duties!

After ſeveral weeks I found my diſtance from the Indians a very great diſadvantage, as I was obliged to travel forward and backward almoſt daily on foot having no paſture in which I could keep my horſe. And after all my pains, I could not be with them in the evening and morning, which were hours when they could beſt attend my inſtructions.

I therefore reſolved to remove, and live with or near the Indians, that I might watch when they were at home and take that time for their inſtructions.

Accordingly I removed and for a time lived with them in one of their *wigwams:* not long after I built me a ſmall houſe, where I ſpent the remainder of that year alone; my interpreter (who was an Indian) chooſing rather to live in a wigwam among his own countrymen.

But although the difficulties of this ſolitary way of living are not the leaſt, yet I can truly ſay the burden I felt reſpecting my *great work* among the poor Indians, the fear and concern that continually hung upon my ſpirit, leſt they ſhould be prejudiced againſt Chriſtianity, by means of ſome who (although they are called *Chriſtians*) had rather the Indians ſhould remain heathens, that they may with more eaſe cheat them; the fear and concern I felt in theſe reſpects, were much more preſſing to me, than all the difficulties that attended the circumſtances of my living.

As to the *ſtate* or *temper* of *mind*, in which I found theſe Indians, at my firſt coming among

them, it was much more encouraging, than expected. Their prejudices againſt Chriſtianity, were in a great meaſure removed by the long continued labours of the Rev. Mr. Sergeant among a number of the ſame tribe, in a place more than twenty miles diſtant: by which means, theſe were in ſome degree, prepared to entertain the truths of Chriſtianity inſtead of objecting againſt them as is common with them at firſt. Some of them appeared well diſpoſed toward religion, and ſeemed pleaſed with my coming among them.

* Wedneſday, May 18. My circumſtances are ſuch that I have no comfort, of any kind, but what I have in God. I live in the moſt loneſome wilderneſs; have but one ſingle perſon to converſe with, that can ſpeak Engliſh.† Moſt of the talk I hear, is either Highland Scotch or Indian. I have no fellow-Chriſtian to whom I might unboſom myſelf, and lay open my ſpiritual ſorrows, and with whom I might take ſweet counſel about heavenly things, and join in prayer. I live poorly with regard to the comforts of life: moſt of my diet conſiſts of boiled corn, and haſty pudding. I lodge on a bundle of ſtraw, my labour is hard; and I have little appearance of ſucceſs. The Indian affairs are very difficult; having no land to live on, but what the Dutch threaten to drive them from; they,

† This perſon was Mr. Brainerd's interpreter; who was an ingenious young Indian, belonging to Stockbridge, whoſe name was John Wauwaumpequunaunt, who had been inſtructed in the Chriſtian religion by Mr. Sergeant; underſtood both Engliſh and Indian very well, and wrote a good hand.

they have no regard to the ſouls of the poor Indians; and they hate me, becauſe I come to preach to them.——But that which makes all my difficulties grievous to be borne, is, that "God hides his face from me."

[Here he had various exerciſes of mind; from his firſt coming to Kaunaumeek, till he got into his own houſe, a little hut that he made chiefly with his own hands, with long and hard labour. How it was with him in thoſe dark ſeaſons he further deſcribes in his diary for July 2. "My ſoul is, and has for a long time been, in a pitieous condition, wading through a ſeries of ſorrows, of various kinds. I have been ſo cruſhed down ſometimes with a ſenſe of my meanneſs and infinite unworthineſs, that I have been aſhamed that any, even the meaneſt of my fellow creatures, ſhould ſo much as ſpend a thought about me, and have wiſhed while I have travelled among the thick brakes, to drop into everlaſting oblivion. In this caſe, I have almoſt reſolved never again to ſee any of my acquaintance; and really thought, I could not be ſeen or heard of any more.—Sometimes the conſideration of my ignorance has been a means of my great diſtreſs and anxiety. And eſpecially my ſoul has been in anguiſh with fear, ſhame and guilt, that ever I had preached, or had any thought that way.——Sometimes my ſoul has been in diſtreſs on feeling ſome particular corruptions: having at the ſame time, ten thouſand former ſins and follies preſented to my view.

——And

——And these attended with such external circumstances as mine at present are; destitute of most of the conveniences of life, and I may say, of all the pleasures of it; without a friend to communicate any of my sorrows to, and sometimes without any place of retirement, where I may unburden my soul before God, which has greatly contributed to my distress.

[One main occasion of that distressing gloominess, next to natural melancholly, was reflecting on his past errors and misguided zeal at *college*. Therefore he repeated his endeavours for reconciliation with the governors of the college. And although he had been at New-haven, in June, and had attempted a reconciliation; yet in the beginning of July, he made another journey thither, and renewed his attempt, but still in vain.]

Saturday, July 30. Just at night, I moved into *my own house*, and lodged there; and I found it much better spending the time alone at my own house, than in the *wigwam* where I was before.

Wednesday, August 3. I am now uninterruptly alone; and find my retirement comfortable. I have enjoyed more sense of divine things within a few days past, than for some time before. I longed after holiness, humility and meekness: O that God would enable me to "pass the time of my sojourning here in his fear," and always *live to him!*

* Thursday.

* Thurſday, Auguſt 4. I have generally found the more I do in ſecret prayer, the more I enjoy of a ſpirit of prayer: and I frequently have found the contrary, when with journeying or otherwiſe, I have been deprived of retirement. A ſeaſonable ſteady performance of ſecret duties in their proper hours, and a careful improvement of all time, filling up every hour with ſome profitable labour, either of heart, head, or hands, are excellent means of ſpiritual peace and boldneſs before God. "Chriſt" indeed "is our peace, and by him we have boldneſs of acceſs to God;" but a *good conſcience void of offence*, is an excellent preparation for an approach to the divine preſence. Filling up our time *with* and *for* God, is the way to riſe up and lie down in peace.

Saturday, Auguſt 13. I was enabled in ſecret prayer to raiſe my ſoul to God, with deſire and delight. It was indeed a bleſſed ſeaſon to my ſoul: I found the comfort of being a Chriſtian: "I counted the ſufferings of the preſent life not worthy to be compared with the glory" of divine enjoyments even in this world. All my paſt ſorrows ſeemed to diſappear, and I "remembered no more the ſorrow for joy."—With what a filial tenderneſs, the ſoul hangs on, and confides in *the Rock of ages*, at ſuch a ſeaſon, that he will "never leave it nor forſake it," that he will cauſe all things to work together for its good; I longed that others ſhould know how good a God the Lord is. My ſoul was full of tenderneſs and love, even to the moſt inveterate of my enemies.

mies. I longed that God ſhould do juſt as he pleaſed with me and every thing elſe. I felt exceeding ſerious, calm, and peaceful, and encouraged to preſs after holineſs as long as I live, whatever difficulties and trials may be in my way.

Monday, Auguſt 15. In my weak ſtate of body, I was not a little diſtreſſed for want of ſuitable food. I am forced to go or ſend ten or fifteen miles for all the bread I eat; and ſometimes it is mouldy and four before I eat it, if I get any conſiderable quantity: and then again I have none for ſome days together, for want of an opportunity to ſend for it. And this was my caſe now: but through divine goodneſs I had ſome Indian *meal*, of which I made little cakes, and fried them. And I felt contented with my circumſtances, and ſweetly reſigned to God. In prayer I enjoyed great freedom; and bleſſed God as much for my preſent circumſtances, as if I had been a king, and I never feel comfortably, but when I find my ſoul going forth after God: if I cannot be holy, I muſt be miſerable for ever.

Lord's day, Auguſt 21. I fell down before the Lord, and groaned under my own vileneſs, barrenneſs, deadneſs, and felt as if I was guilty of ſoul murder, in ſpeaking to immortal ſouls in ſuch a manner as I had done.—I was very full of pain in the evening; and my ſoul mourned that I had ſpent ſo much time to ſo little profit.

* Monday, Auguſt 22, I had intenſe breath-

ings

ings of foul after holineſs, and very clear manifeſtations of my utter inability to work it in myſelf. O, with what tenderneſs the love and deſire of holineſs fills the foul! I wanted to wing out of myſelf to God, or rather to get a conformity to him: but, alas! I cannot add to my ſtature in grace one cubit. However, my foul can never leave ſtriving for it; or at leaſt groaning, that it cannot obtain purity of heart.

* Tueſday, Auguſt 23. I poured out my foul for all the world, friends, and enemies. My foul was concerned for Chriſt's kingdom that it might appear in the whole earth. And I abhorred the very thought of a *party* in religion! Let the truth of God appear, wherever it is; and God have the glory for ever.

Wedneſday, Auguſt 24. I thought, if God ſhould ſay, "You ſhall in a few days go into eternity," my foul would leap for joy. O that I may both "deſire to be diſſolved," and "wait patiently all the days of my appointed time till my change come!"—But, alas! I am very unfit for the buſineſs and bleſſedneſs of heaven.—O for more holineſs!

* Thurſday, Auguſt 25. I find it is impoſſible to enjoy peace and tranquility of mind without a careful improvement of time. This is really an imitation of God and Chriſt Jeſus: "My father worketh hitherto, and I work," ſays our Lord. And, if we would be like God, we muſt

ſee that we fill up our time for him.—I daily long to dwell in perfect light and love. In the mean time, my ſoul mourns that I make ſo little preparation for the world of bleſſedneſs: I ſee and know that I am a barren tree in God's vineyard, and that he might juſtly ſay, "Cut it down." O that God would make me more lively and vigorous in grace, for his own glory!

Lord's-day, Auguſt 28. I was much perplexed with ſome Dutchmen. All their diſcourſe turned upon the things of the world. Oh, what a *hell* it would be to ſpend an eternity with ſuch men! Well might David ſay, "I beheld the tranſgreſſors and was grieved."—But adored be God, *heaven* is a place "into which no unclean thing enters." O I long for the holineſs of that world! Lord prepare me for it.

Wedneſday, Auguſt 31. Eternal things engroſſed all my thoughts; and I longed to be in the world of ſpirits. O how happy is it, to have all our thoughts ſwallowed up in that world; to feel one's ſelf a ſtranger in this, diligently ſeeking a road through it, a ſure road to the heavenly Jeruſalem!

Thurſday, September 1. I always feel comfortably when God realizes death, and the things of another world to my mind: whenever my mind is taken off from the things of this world, and ſet on God, my ſoul is at *reſt*.

Tueſday, September 13. I rode to New-Haven. * I find, though my inward trials are great,

and

and a life of ſolitude gives them greater advantages to penetrate the inmoſt receſſes of the ſoul; yet it is better to be alone, than incumbered with noiſe and tumult. I find it very difficult maintaining a ſenſe of divine things, while removing from place to place, diverted with new objects, and filled with care and buſineſs. A ſettled ſteady buſineſs is beſt adapted to a life of ſtrict religion.

Wedneſday, September 14. This day I ought to have taken my *degree*;* but God ſees fit to deny it me. And though I was afraid of being overwhelmed with confuſion, when I ſhould ſee my *claſs-mates* take theirs; yet, in the very ſeaſon of it, God enabled me with calmneſs to ſay, "The will of the Lord be done." Indeed, I have ſcarcely felt my mind ſo ſedate and comfortable for ſome time. I have long feared this ſeaſon, and expected my humility, meekneſs, patience, and reſignation would be tried: but found much more pleaſure and divine comfort than I expected.

Thurſday, September 15. It is always a comfort to me, to hear ſpiritual diſcourſe. O that miniſters and people were more ſpiritual and devoted to God!—Towards night, I offered the following reflections in writing, to the rector and and truſtees of the college, (the ſame that I had offered to the rector before, and intreated him to accept:)

* This being commencement-day.

accept;) and this I did, that if poſſible I might cut off all occaſion of offence, from thoſe that ſeek occaſion.

* " Whereas I have ſaid before ſeveral perſons, concerning Mr. Whittelſey, one of the tutors of Yale-college, that I did not believe he had any more grace than the chair I then leaned upon; I humbly confeſs that herein I have ſinned againſt God, and acted contrary to the rules of his word, and have injured Mr. Whittelſey. I had no right to make thus free with his character; and had no juſt reaſon to ſay as I did concerning him. My fault herein was the more aggravated, in that I ſaid this concerning one that was ſo much my ſuperior, and one that I was obliged to treat with ſpecial reſpect and honour, by reaſon of the relation I ſtood in to him in the college. Such a manner of behaviour, I confeſs, did not become a Chriſtian; it was taking too much upon me, and did not favour of that humble reſpect, that I ought to have expreſſed towards Mr. Whittelſey. I have often reflected on this act with grief, on account of the ſin of it: and am willing to lie low, and be abaſed before God and man for it: and humbly aſk the forgiveneſs of the governors of the college, and of the whole ſociety; but of Mr. Whittelſey in particular. And I now appear, to judge and condemn myſelf for going once to the ſeparate meeting in New-haven, though the rector had refuſed to give me leave. For this I humbly aſk the rector's

rector's forgiveneſs. And whether the governors of the college ſhall ever ſee cauſe to remove the academical cenſure I lie under, or no, yet I am willing to appear, if they think fit, openly to own, and to humble myſelf for thoſe things I have herein confeſſed."

* God has made me willing to do any thing, that I can do, conſiſtent with truth, for the ſake of peace, and that I might not be a ſtumbling-block and offence to others. For this reaſon I can chearfully give up what I verily believe, after the moſt impartial ſearch, is my right. God has given me that diſpoſition, that if this were the caſe, that a man has done me an hundred injuries, and I (though ever ſo much provoked to it) have done him one, I am heartily willing humbly to confeſs my fault to him, and on my knees to aſk forgiveneſs of him; though at the ſame time he ſhould juſtify himſelf in all the injuries he has done me, and ſhould only make uſe of my humble confeſſion to blacken my character the more, and repreſent me as the only perſon guilty; yea, though he ſhould as it were inſult me, and ſay, "he knew all this before, and that I was making work for repentance." Though what I ſaid concerning Mr. Whittelſey was only ſpoken in private, to a friend or two; and being partly overheard, was related to the rector, and by him extorted from my friends; yet,

yet, seeing it was divulged and made public, I was willing to confess my fault therein publickly.*

[The next day he went to Derby; then to Southbury, where he spent the Sabbath.]

Tuesday, September 20. I had thoughts of going forward on my journey to my Indians; but towards night was taken with a hard pain in my teeth, and shivering cold, and could not possibly recover a comfortable degree of warmth the whole night following. I continued very full of pain all night; and in the morning had a fever, and pains almost all over my body. I had a sense of the divine goodness in appointing this to be the place of my sickness, among my friends. I should probably have perished, if I had first got home to my own house in the wilderness, where I have

* I was witness to the very Christian spirit Mr. Brainerd shewed at that time, being then at New haven, and being one that he saw fit to consult on that occasion. (This was the first time that ever I had opportunity of personal acquaintance with him. There appeared in him a great degree of calmness and humility; without the least appearance of rising of spirit for any ill-treatment he had suffered, or the least backwardness to abase himself before them whom he thought, had wronged him. What he did was without any appearance of reluctance even in private to his friends. Earnest application was made on his behalf to the authority of the college, that he might have his degree then given him: and particularly by the Rev. Mr. Burr of Newark, one of the correspondents of the honourable society in Scotland; he being sent from New-Jersey to New-haven, by the rest of the commissioners, for that end; and many arguments were used, but without success. ——What manner of spirit were these governors of? Do these dare to call themselves *Christians?* What is this Mr. Whittlesey? Was he worthy to carry Mr. Brainerd's books after him?

I have none to converſe with but the poor rude ignorant Indians. I continued thus, moſtly confined to my bed, till Friday night; very full of pain; but not afraid of death.——On Friday evening my pains went off ſuddenly.

[From this time, he gradually recovered; and on the next Tueſday was able to go forward on his journey; but was till the Tueſday following before he reached Kaunaumeek.]

Tueſday, October 4. This day I rode home to my own houſe and people. The poor Indians appeared very glad of my return. I preſently fell on my knees, and bleſſed God for my ſafe return. I have taken many conſiderable journeys ſince this time laſt year, and yet God has never ſuffered one of my bones to be broken, or any calamity to befal me, though I have been often expoſed to cold and hunger in the wilderneſs, where the comforts of life were not to be had; have frequently been loſt in the woods; and once lay out in the woods all night.

Lord's-day, October 16. I retired, and poured out my ſoul to God with much freedom; and yet in anguiſh, to find my ſoul ſo unſpeakably ſinful and unworthy before a holy God. I was now much reſigned under God's diſpenſations towards me, though my trials had been very great. But thought whether I could be reſigned, if God ſhould let the French Indians come upon me, and deprive me of my life, or carry me away captive, (though I knew of no ſpecial reaſon

reaſon then to propoſe this trial to myſelf,) and my ſoul ſeemed ſo far to reſt in God, that the ſting and terror of theſe things was gone. Preſently after I received the following letter by a meſſenger ſent on purpoſe.

" Sir, Juſt now we received advices from Col. Stoddard. that there is the utmoſt danger of a rupture with France. He has received the ſame from his excellency our governor, ordering him to give notice to all the expoſed places, that they may ſecure themſelves the beſt they can againſt any ſudden invaſion. We thought beſt to ſend directly to Kaunaumeek, that you may take the prudenteſt meaſures for your ſafety. I am, Sir, &c."

I thought, it came in a good ſeaſon; for my heart ſeemed fixed on God, and therefore I was not ſurpriſed: but this news only made me more ſerious, and taught me that I muſt not pleaſe myſelf with any of the comforts of life which I had been preparing.

Lord's-day, October 23. I had ſome freedom and warmth, both parts of the day. And my people were very attentive. In the evening, two or three came to me under concern for their ſouls; to whom I was enabled to diſcourſe cloſely, and with ſome earneſtneſs.

He ſeems, through the whole of this week, to have been greatly engaged to fill up every inch of time in the ſervice of God, and to have been moſt diligently employed in ſtudy, prayer, and

and inſtructing the Indians; and from time to time expreſſes longings of ſoul after God, and the advancement of his kingdom.]

Monday, October 31. My ſoul was ſo liſted up to God, that I could pour out my deſires to him, for more grace and further degrees of ſanctification, with abundant freedom. I longed to be more abundantly prepared for that bleſſedneſs, with which I was then in ſome meaſure refreſhed.

Thurſday, November 3. I ſpent this day in ſecret faſting and prayer, from morning till night. Early in the morning, I had ſome aſſiſtance in prayer. Afterwards, I read the ſtory of Elijah the prophet, 1 Kings xvii. xviii. and xix. chapters. My ſoul was much moved, obſerving the faith, zeal, and power of that holy man; and how he wreſtled with God in prayer. I then cried with Eliſha, "Where is the Lord God of Elijah!" I longed for more faith! My ſoul breathed after God, and pleaded with him, that a "double portion of that ſpirit," which was given to Elijah, might "reſt on me." And that which was refreſhing to my ſoul, was, I ſaw God is the *ſame* that he was in the days of Elijah.— I was enabled to wreſtle with God by prayer, in a more affectionate, humble, and importunate manner, than I have for many months paſt. Nothing ſeemed too hard for God to perform; nothing too great for me to hope for from him.— I had for many months loſt all hopes of doing any ſpecial ſervice for God in the world; it appear-

ed entirely impoſſible, that one ſo vile ſhould be thus employed for God. But at this time God was pleaſed to revive this hope.—Afterwards I read the third chapter of Exodus and on to the xxth, and ſaw more of the *glory* and *majeſty* of *God* diſcovered in thoſe chapters, than ever I had ſeen before; frequently in the mean time falling on my knees, and crying to God for the faith of Moſes, and for a manifeſtation of the *divine glory*. My ſoul was ardent in prayer, and I was enabled to wreſtle for myſelf, for my friends, and for the church of God. And I felt more deſire to ſee the power of God in the converſion of ſouls, than I have done for a long ſeaſon. Bleſſed be God for this ſeaſon of faſting and prayer! May his goodneſs always abide with me, and draw my ſoul to him!

* Monday November 7. This morning my mind was ſolemn, fixed, affectionate, and ardent in deſires after holineſs; and felt full of tenderneſs and love; and my affections ſeemed to be diſſolved into kindneſs and ſoftneſs.—My ſoul longed after God, and cried to him with filial freedom, reverence, and boldneſs. O that I might be entirely conſecrated and devoted to God!

Thurſday, November 10. I ſpent this day in faſting and prayer. In the morning I was dull and lifeleſs: But after ſome time, reading 2 Kings xix chapter, my ſoul was moved and affected. I ſaw there was no way for the afflic-

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ted to take, but to go to God with all their ſorrows. Hezekiah, in his great diſtreſs, went and ſpread his complaint before the Lord. I was then enabled to ſee the mighty power of God, and my extreme need of that power; and to cry to God affectionately and ardently for his power to be exerciſed towards me.

[The remaining part of this week, and the two following weeks, he was very ill, and full of pain; and yet obliged, to be at great fatigues, travelling day and night, in ſtormy and ſevere ſeaſons. He from time to time, within this ſpace, ſpeaks of out-goings of ſoul after God; his heart ſtrengthened in God; ſeaſons of divine ſweetneſs and comfort. And yet there are many complaints of lifeleſſneſs, diſtance from God, and unprofitableneſs. But ſtill there appears a conſtant care, from day to day, not to loſe time, but to employ it all for God.]

Tueſday, November 29. I began to ſtudy the Indian tongue, with Mr. Sergeant at Stockbrige.*—I was perplexed for want of more retirement.—I love to live alone in my own little *cottage*, where I can ſpend much time in prayer.

* The commiſſioners had directed him to ſpend much time this winter with Mr. Sergeant, to learn the language of the Indians; which neceſſitated him very often to ride, backwards and forwards, twenty miles through the uninhabited woods between Stockbridge and Kaunaumeek. This many times expoſed him to extreme hardſhip in that ſevere ſeaſon.

Monday, December 5. I rode to Stockbridge, but was almoſt outdone with the extreme cold. I had ſome refreſhing meditations by the way; but was barren and lifeleſs, much of the day. Thus my days roll away, with but little done for God; and this is my burden.

Tueſday, December 6. I was perplexed to ſee the vanity and levity of profeſſed Chriſtians: but I ſpent the evening with a Chriſtian friend, that was able to ſympathize with me in my ſpiritual conflicts.

* Thurſday, December 8. My mind was loſt with different affections. I was looking round in the world, to ſee if there was not ſome happineſs to be derived from it. God, and ſome objects in the world ſeemed each to invite my heart, and my ſoul ſeemed to be diſtracted between them. I have not been ſo beſet for a long time: with relation to ſome objects which I thought myſelf moſt dead to. But while I was deſiring to pleaſe myſelf with any thing below, ſorrow and perplexity attended the firſt motions of deſire.—I found no peace or deliverance from diſtraction, till I found acceſs to the throne of grace; and as ſoon as I had any ſenſe of God, the allurements of the world vaniſhed. But my ſoul mourned over my folly, that I ſhould deſire any pleaſure, but in God. God forgive my ſpiritual idolatry.

Thurſday, December 22. I ſpent this day alone in faſting and prayer, and reading in God's word

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the exercises and deliverance of his children. I had realizing apprehensions of divine power, grace, and holiness; and also of the unchangeableness of God, that he is the same as he was when he delivered his saints of old out of tribulation. My soul was sundry times in prayer enlarged for God's church and people. O that Zion might become the "joy of the whole earth!"

Monday, December 26. I rode down to Stockbridge, but was very much fatigued with my journey, wherein I underwent great hardship: being very wet by falling into a river. I spent the day without much sense of divine things; but perplexed with wandering thoughts.

Thursday, December 29. I spent the day mainly in conversing with friends; yet enjoyed little satisfaction, because I could find but few disposed to converse of heavenly things. Alas what are the things of this world, to afford satisfaction to the soul!——I blessed God for retirement, and that I am not always exposed to company. O that I could live "in the secret of God's presence!"

Friday, December 30. I was in a solemn devout frame and wondered that earth with all its charms, should ever allure me in the least degree. O that I could always realize the being and holiness of God!

Saturday, December 31. I rode from Stockbridge home: the air was clear and calm, but

as cold as ever I felt it. I was in great danger of perishing by the extremity of the season.

Lord's-day, January 1, 1743-4. Of a truth God has been gracious to me the past year, though he has caused me to pass through many sorrows; he has provided for me bountifully, so that I have been enabled in about fifteen month's past, to bestow to charitable uses about an hundred pounds. Blessed be the Lord, that has so far used me as *his steward* to distribute a *portion of his goods*. May I always remember, that all I have comes from God. Blessed be the Lord, that has carried me through all the toils, fatigues, and hardships of the year past. O that I could begin this year *with God*, and spend the whole of it to *his glory*, either in life or death!

Tuesday, January 3. My time passes away so swiftly, that I am astonished when I reflect how little I do in it. My state of solitude does not make the hours hang heavy upon my hands. O what reason of thankfulness have I on account of this retirement! I do not, and it seems I cannot, lead a Christian life when I am abroad, and cannot spend time in devotion, Christian conversation, and meditation. Those weeks that I am obliged to be from home, in order to learn the Indian tongue, are mostly spent in barrenness. When I return home, and give myself to meditation, prayer, and fasting, a new scene opens, and my soul longs for mortification, self-denial, humility,

humility, and divorcement from all the things of the world.

* Wednesday, January 4. Time appeared a *moment*, life a *vapour*, and all its enjoyments as *empty bubbles*, and fleeting blasts of wind.

* Friday, January 6. Feeling my extreme weakness, and want of grace, I set apart this day for fasting and prayer, neither eating nor drinking from evening to evening. And my soul intensely longed, that the dreadful spots and stains of sin may be washed away. My mind was greatly fixed on divine things: my resolutions for a life of mortification, continual watchfulness, self-denial, seriousness, and devotion to God, were strong and fixed; my desires ardent and intense: my conscience tender and afraid of every appearance of evil. My soul was grieved with the reflection on my past levity, and want of resolution for God. I solemnly renewed my dedication of myself to God, and longed for grace to enable me always to keep covenant with him.

Saturday, January 14. This morning I enjoyed a solemn season in prayer: my soul seemed enlarged, to pour out itself to God for grace, and for every blessing I wanted, for myself, my dear Christian friends, and for the church of God; and I was so enabled to *see him who is invisible*, that my soul *rested upon him* for the performance of every thing I asked. It was my happiness, to "continue instant in prayer." My soul was "strong in the Lord, and in the power

of his might." I longed exceedingly for angelic holineſs, and to have all my thoughts, at all times employed in heavenly things. O how bleſſed is an heavenly temper! O how unſpeakably bleſſed it is to feel a meaſure of that rectitude, in which we were at firſt created!

[The next day he ſpeaks of ſome glimpſes he had of the divine glories; but ſeems to be filled with fears leſt he ſhould return to a life of vanity, to pleaſe himſelf with ſome of the enjoyments of this world; and ſpeaks of his being much troubled that he ſhould addreſs immortal ſouls with no more ardency and deſire of their ſalvation.]

Saturday, February 4. I enjoyed freedom and ſpiritual refreſhment; was enabled to pray with fervency, and longing deſires for Zion's proſperity, and my faith and hope ſeem to *take hold of God*, for the performance of what I was enabled to plead for. Sanctification in myſelf, and the ingathering of God's elect, was all my deſire; and the hope of its accompliſhment, all my joy.

Monday, February 6. This morning, my ſoul was ſtrengthened in God, and found ſweet repoſe in him; longing eſpecially for the complete mortification of ſenſuality and pride, and for reſignation to God's diſpenſations, at all times, as through grace I felt it at this time. And I did not deſire deliverance from any difficulty, unleſs God was willing.

Tueſday, February 7. I was much engaged in meditation on the powers and affections of the godly

godly soul in their pursuit of their beloved object: wrote something of the native language of spiritual sensation, in its soft and tender whispers; declaring, that it now "feels and tastes that the Lord is gracious;" that he is the supreme good, the only satisfying happiness; that he is a complete, sufficient, and Almighty portion: saying,

* "*Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.* O, I feel it is heaven to please him, and to be just what he would have me to be! O that my soul were *holy, as he is holy!* O that it were *pure, even as Christ is pure:* and *perfect, as my Father in heaven is perfect!* These, I feel, are the sweetest commands in God's book, comprising all others. And shall I break them! Must I break them! Am I under a necessity of it as long as I live in the world! † O my soul, wo, wo is me that I am a sinner, because I grieve and offend this blessed God, who is infinite in goodness and grace! Oh methinks, if he would punish me for my sins, it would not wound my heart so deep to offend him: but though I sin continually, yet he continually repeats his kindness to me! I could bear any suffering; but how can I bear to grieve and dishonour this blessed God! How shall I yield ten thousand times more honour to him? What shall I do to glorify this best of beings? O that I could consecrate myself, soul and body, to his service for ever! O that I

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give up myself to him, so as never more to attempt to be my own, or to have any will or affections that are not perfectly confirmed to him! But, alas, alas! I cannot be thus entirely devoted to God. * O ye angels, do ye glorify him incessantly; and if possible, prostrate yourselves lower before the blessed King of Heaven! I long to bear a part with you; and, if it were possible, to help you. Oh, when we have done all that we can, to all eternity, we shall not be able to offer the ten thousandth part of the homage that the glorious God deserves!"

Thursday, February 9. I observed this day as a day of fasting and prayer, intreating of God to bestow upon me his blessing and grace: especially to enable me to live a life of mortification to the world, as well as of resignation and patience. I enjoyed a realizing sense of divine power and goodness in prayer: and was enabled to roll the burden of myself and friends, and of Zion, upon the goodness of God.

Friday, February 10 I was exceedingly oppressed with shame, grief, and fear, under a sense of my past folly. When God sets before me my past misconduct, especially any instances of *misguided zeal*, it sinks my soul into shame and confusion.—I have no confidence to hold up my face, even before my fellow-worms; but only when my soul confides in God, and I find the sweet temper of Christ, the spirit of humility, solemnity

* You may as sure as God is true.

lemnity, and mortification, and reſignation, alive in my ſoul.

Monday, February 13. I rode to Stockbridge, and had a more refreſhing taſte of heavenly bleſſedneſs, than I have enjoyed for many months paſt. I have many times, of late, felt as ardent deſires of holineſs as ever; but not ſo much ſenſe of the unſpeakable pleaſure of heaven. My ſoul longed to leave earth, and bear a part with angels in their celeſtial employments. My ſoul ſaid, "Lord, it is good to be here;" and it appeared to me better to die, than to loſe the reliſh of theſe heavenly delights.

Wedneſday, February 22. I had as clear a ſenſe of the pollution of my nature, as ever I had in my life. I appeared to myſelf inexpreſſibly lothſome; ſins of childhood, of early youth, and ſuch follies as I had not thought of for years together, came freſh to my view, as if committed but yeſterday. Yet I was ſupported under my burdens; and found it was comfortable to lean on God.

* Friday, March 2. I never felt ſo much love to my enemies, (though at that time I found ſuch a diſpoſition, that I ſcarce knew how to think that any ſuch thing as enmity lodged in any ſoul; it ſeemed as if all the world muſt needs be friends;) and never prayed with more freedom and delight, for myſelf, or deareſt friend, than I did now for them.

* Saturday, March 3. I ſpent an hour in prayer, with great freedom, and with the moſt ſoft and tender affection towards mankind. I longed that thoſe who owe me ill-will, might be eternally happy: it ſeemed refreſhing, to think of meeting them in heaven, how much ſoever they had injured me on earth: I had no diſpoſition to inſiſt upon any confeſſion from them, in order to reconciliation, and the exerciſe of love and kindneſs to them. O it is an emblem of heaven, to love all the world with a love of kindneſs and benevolence; to feel our ſouls ſedate, mild and meek; to be void of all evil-ſurmiſings and ſuſpicions, ſcarce able to think evil of any man; to find our hearts, ſimple, open and free, to thoſe that look upon us with a different eye.

* Lord's-day, March 4. I enjoyed the ſame intenſeneſs in prayer as yeſterday, felt the ſame ſpirit of love, univerſal benevolence, forgiveneſs, humility, reſignation, mortification to the world, and compoſure of mind. "My ſoul reſted in God;" and I found, I wanted no other refuge or friend. While my ſoul thus truſts in God, all things ſeem to be at peace with me, even the ſtones of the earth: but when I cannot confide in God, all things appear with a different aſpect.

* Saturday, March 10. I felt exceeding dead to the world, and all its enjoyments: I was ready to give up life and all its comforts, as ſoon as called to it; and yet then had as much comfort of

of life as almoſt ever I had. Life itſelf appeared but an empty bubble; the riches, honours, and enjoyments of it extremely taſteleſs. I longed to be perpetually and entirely *crucified* to all things here below. My ſoul was ſweetly reſigned to God's diſpoſal of me, in every regard; and I ſaw, there had nothing happened to me but what was beſt for me. I confided in God, that he would "never leave me," though I ſhould "walk through the valley of the ſhadow of death." It was "my meat and drink to be holy, to live to the Lord, and to die to the Lord." And I then enjoyed ſuch an heaven, as far exceeded the moſt ſublime conceptions of an unregenerate ſoul; and even unſpeakably beyond what I myſelf could conceive at another time. I did not wonder, that Peter ſaid, "Lord it is good to be here," when thus refreſhed with divine glories. My ſoul was full of love and tenderneſs in the duty of interceſſion; eſpecially of ſweet affection to ſome godly miniſters. I prayed earneſtly for thoſe I have reaſon to fear are my enemies; and could not have ſpoken a word of bitterneſs, or entertained a bitter thought, againſt the vileſt man living. I had a ſenſe of my own great unworthineſs. My ſoul ſeemed to breathe forth love and praiſe to God afreſh, when I thought he would let his children love and receive me as one of their brethren and fellow-citizens; and when I thought of their treating me in that manner, I longed to lie at their feet;

and

and could think of no way to expreſs the ſincerity and ſimplicity of my love and eſteem of them, as being much better than myſelf.—I longed to get on my knees, and aſk forgiveneſs of every body that ever had ſeen any thing amiſs in my paſt conduct, eſpecially in my *religious zeal.*

Lord's-day, March 11. I had ſome freedom, affection, and fervency in addreſſing my poor people; longing that God ſhould take hold of their hearts. And indeed I had ſo much to ſay to them, that I knew not how to leave off ſpeaking.*

Monday, March 12. My ſpirit was full of quietneſs, and love to mankind; and I longed that peace ſhould reign on the earth: I was grieved at the very thoughts of a *fiery, angry,* and *intemperate* zeal in religion; mourned over my paſt follies; and confided in God for grace ſufficient for my future work and trials.—Spent the day mainly in hard labour, making preparation for my intended journey.

Wedneſday March 14. I enjoyed ſome intenſeneſs of ſoul in prayer, repeating my petitions for God's preſence in every place, and beſought the Lord that I might not be too much pleaſed with my dear friends and acquaintance. Near ten I ſet out on my journey, and before night came to Stockbridge.

Thurſday,

* This was the laſt Sabbath that ever he performed public ſervice at Kaunaumeek, and theſe the laſt ſermons that ever he preached there.

Thurſday, March 15. I rode down to Sheffield. Here I met a meſſenger from Eaſt-Hampton on Long-Iſland; who by the unanimous vote of that large town, was ſent to invite me thither, in order to ſettle with that people; I knew not what to do: but endeavoured to commit the cauſe to God.

[The two next days, he went no farther than Saliſbury, being hindered by the rain. When he came there, he was much indiſpoſed.—He ſpeaks of comfortable and profitable converſation with Chriſtian friends, on theſe days.]

Lord's day, March 18, [At Saliſbury] I was exceeding weak and faint, ſo that I could ſcarce walk: but God was pleaſed to afford me much freedom, clearneſs, and fervency in preaching.—Here another meſſenger met me, and informed me of the vote of another congregation, to give me an invitation to come among them. I was ſomething exerciſed in mind. O that God would "ſend forth faithful labourers into his harveſt!"

[After this, he went forward on his journey towards New-York and New-Jerſey: in which he proceeded ſlowly; performing his journey under great bodily indiſpoſition. However, he preached ſeveral times by the way, in which he had conſiderable aſſiſtance: he ſpeaks of comfort in converſation with Chriſtian friends; but yet complains of a decline of vivacity, by means of his conſtant removal from place to place, and want

of

of retirement. He came to New-York on Wednesday, March 28, and to Elisabeth-Town on the Saturday following, where it seems he waited till the commissioners came together.]

Thursday, April 5. I attended on the commissioners in their meeting, † and resolved to go on still with the Indian affair, if divine providence permitted; although I had before felt some inclination to go to East-Hampton. ‡

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† The Indians at Kaunaumeek being but few in number, and Mr. Brainerd having now been labouring among them about a year, and having prevailed upon them to leave Kaunaumeek, and remove to Stockbridge, to live constantly under Mr. Sergeant's ministry; he thought he might now do more service for Christ among the Indians elsewhere: and therefore went this journey to New-Jersey to lay the matter before the commissioners; who met at Elisabeth-Town, on this occasion, and determined that he should forthwith leave Kaunaumeek, and go to the Delaware Indians.

‡ By the invitations Mr. Brainerd lately received, it appears that it was from necessity, or for want of opportunities to settle among the English, that he was determined to forsake all outward comforts, and to go and spend his life among the brutish savages. He had, just as he was leaving Kaunaumeek, an earnest invitation to a settlement at East-Hampton on Long-Island, the fairest, pleasantest town on the whole island, and one of its largest and most wealthy parishes. The people there were unanimous in their desires to have him for their pastor, and for a long time continued in an earnest pursuit of it. Besides he had an invitation to Millington; which was near his native town, and in the midst of his friends. Nor did Mr. Brainerd chuse the business of a missionary, rather than accept of those invitations, because he was unacquainted with the difficulties and sufferings which attended such a service: for he had had experience of these difficulties in summer and winter: having spent about a twelvemonth in a lonely desert among these savages, where he

[After this, he continued two or three days in he Jerſeys, very ill; and then returned to New-York; and from thence into New-England, to his native town of Haddam; where he arrived on Saturday, April 14.

* Tueſday, April 17. I found more of God's preſence, than I have done any time in my late weariſome journey. Eternity appeared very near; my nature was very weak, and ſeemed ready to be diſſolved; the ſun declining, and the ſhadows of the evening drawing on a pace. O I longed to fill up the remaining moments all for God! Though my body was ſo feeble, and wearied with preaching, and private converſation, yet I wanted to ſit up all the night to do ſomething for God. To God, the giver of theſe refreſhments, be glory for ever and ever.

[After this, he viſited ſeveral miniſters in Connecticut; and then travelled towards Kaunaumeek, and came to Mr. Sergeant's at Stockbridge, Thurſday, April 26.]

Friday and Saturday, April 27, and 28. I ſpent ſome time in diſcourſing with my people, who were now moved down from their own place to Mr. Sergeant's.

Monday, April 30. I rode to Kaunaumeek, but

had gone through extreme hardſhips, a train of outward and inward ſorrows. Notwithſtanding all theſe things, he choſe ſtill to go on; and that although the place he was now going to, was at a much greater diſtance from moſt of his friends, acquaintance, and native land.

but was extremely ill; and did not enjoy the comfort I hoped for in my own houſe.

Tueſday, May 1. Having received new orders to go to the Indians on Delaware river in Pennſylvania, and my people here being moſtly removed to Mr. Sergeant's, I this day took all my clothes, books, &c. and diſpoſed of them, and ſet out for Delaware river: but made it my way to return to Mr. Serjeant's; which I did this day, juſt at night. I rode ſeveral hours in the rain through the howling wilderneſs, although I was ſo diſordered in body, that little or nothing but blood came from me.

Tueſday, May 8. I ſpent much of my time, while riding, in prayer, that God would go with me to Delaware. My heart ſometimes was ready to ſink with the thoughts of my work, and going alone in the wilderneſs, I knew not where: but ſtill it was comfortable, to think, that others of God's children had "wandered about in caves and dens of the earth:" and Abraham, when he was called to go forth, "went out, not knowing whither he went."

[The next day, he went forward on his journey; croſſed Hudſon's river, and went to Goſhen in the Highlands; and ſo travelled acroſs the woods, from Hudſon's river to Delaware, about an hundred miles, through a deſolate and hideous country, above New-Jerſey; where were very few ſettlements: in which journey he ſuffered much fatigue and hardſhip. He viſited ſome

ſome Indians in the way, † and diſcourſed with them concerning Chriſtianity, but was melancholy and diſconſolate, being alone in a ſtrange wilderneſs. On Saturday, he came to a ſettlement of Iriſh and Dutch people, about twelve miles above the Forks of Delaware.]

On May 10. I met with a number of Indians in a place called Minniſſinks, about an hundred and forty miles from Kaunaumeek, and directly in my way to Delaware river. With theſe Indians I ſpent ſome time, and firſt addreſſed their *king* in a friendly manner; and after ſome diſcourſe, I told him I had a deſire to inſtruct them in *Chriſtianity*. At which he laughed, turned his back upon me, and went away. I then addreſſed another *principal* man in the ſame manner, who ſaid he was willing to hear me. After ſome time, I followed the *king* into his houſe, and renewed my diſcourſe to him: but he declined talking, and left the affair to another, who appeared to be a rational man. He talked very warmly near a quarter of an hour, and inquired why I deſired the Indians to become *Chriſtians*, ſeeing the Chriſtians were ſo much worſe than the Indians? The Chriſtians, he ſaid, would lie, ſteal, and drink, worſe than the Indians. It was *they* firſt taught the Indians to be drunk; and *they* ſtole from one another, to that degree, that their rulers were obliged to hang them for it, and that was not ſufficient to deter others from the like practice.

† See Mr. Brainerd's Narrative, in a letter to Mr. Pemberton.

practice. But the Indians, he added, were none of them ever hanged for ſtealing, and yet they did not ſteal half ſo much; and he ſuppoſed that if the Indians ſhould become Chriſtians, they then would be as bad as theſe. He added, they would live as their *fathers* lived, and go where their *fathers* were when they died. I then freely *owned*, *lamented*, and joined with him in *condemning* the ill conduct of ſome who are called *Chriſtians*; told him, theſe were not *Chriſtians* in *heart*; that I hated ſuch wicked practices, and did not deſire the Indians to become ſuch as theſe.—And when he appeared calmer, I aſked him if he was willing that I ſhould come and ſee them again: he replied, he ſhould be willing to ſee me again, as a *friend*, if I would not deſire them to become *Chriſtians*.—I then bid them farewell, and proſecuted my journey towards Delaware. And May 13th I arrived at a place called by the Indians, Sakhauwotung, within the Forks of Delaware in Pennſylvania.

Here alſo when I came to the Indians, I ſaluted their king, in a manner I thought moſt engaging: and ſoon after informed him of my deſire to inſtruct them in the *Chriſtian religion*. After he had conſulted a few minutes with two or three old men, he told me, he was willing to hear. I then preached to thoſe few that were preſent; who appeared very attentive. And the king in particular ſeemed both to wonder, and at the ſame time to be well pleaſed with what

what I taught them, reſpecting the divine being. And ſince that time he has ever ſhewn himſelf friendly to me, giving me free liberty to preach in his houſe whenever I think fit.—Here therefore I ſpent the greater part of the ſummer, preaching uſually in the king's houſe.

The number of Indians in this place is but ſmall; moſt of thoſe that formerly belonged here, are removed farther back in the country. There are not more than ten houſes hereabouts, that continue to be inhabited; and ſome of theſe are ſeveral miles diſtant from others, which makes it difficult for the Indians to meet together ſo frequently as could be deſired.

When I firſt began to preach here, the number of *hearers* was very ſmall; often not exceeding twenty or twenty-five perſons: but towards the latter part of the ſummer, their number increaſed, ſo that I have frequently had forty perſons, or more, at once: and often the moſt of thoſe belonging to theſe parts.

Lord's-day, May 13. I roſe early; felt very poorly after my long journey, and after being wet and fatigued. I had ſcarce ever ſeen ſuch a gloomy morning in my life: there appeared to be no *Sabbath:* the children were all at play; I a ſtranger in the wilderneſs, and knew not where to go; and all circumſtances ſeemed to conſpire to render my affairs dark and diſcouraging. I mourned after the preſence of God, and ſeemed like a creature baniſhed from his ſight! Yet he

was

was pleaſed to ſupport my ſinking ſoul, amidſt all my ſorrows; ſo that I never entertained any thought of quitting my buſineſs among the poor Indians; but was comforted, to think, that death would ere long ſet me free from theſe diſtreſſes. —I rode about three or four miles to the Iriſh people, where I found ſome that appeared ſober and concerned about religion. My heart then began to be a little encouraged: I went and preached firſt to the Iriſh, and then to the Indians: and in the evening I was a little comforted; my ſoul ſeemed to reſt on God and take courage. O that the Lord would be my ſupport and comforter in an evil world!

Monday, May 14. I felt myſelf looſe from all the world; all appeared "vanity and vexation of ſpirit." I ſeemed loneſome, as if I was baniſhed from all mankind, and bereaved of all that is called pleaſant in the world; but appeared to myſelf ſo vile and unworthy, it ſeemed fitter for me to be here than any where.

Thurſday, May 17. I was greatly diſtreſſed with a ſenſe of my vileneſs; appearing to myſelf too bad to walk on God's earth. God was pleaſed to let me ſee my inward pollution to ſuch a degree, that I almoſt deſpaired of being made holy. In the afternoon I met with the Indians, according to appointment, and preached to them. And while riding to them, I ſeemed to confide in God; and afterwards had ſome enlargement in prayer;

prayer ; vital piety and holineſs appeared ſweet to me, and I longed for the perfection of it.

Lord's-day, May 20. I preached twice to the poor Indians, and enjoyed ſome freedom in ſpeaking. My ſoul longed for aſſiſtance from above, all the while ; for I ſaw I had no ſtrength for that work. Afterwards I preached to the Iriſh people; and ſeveral ſeemed much concerned, with whom I diſcourſed afterwards with freedom and power. Bleſſed be God for any aſſiſtance to an unworthy worm.

Lord's-day, May 27. I viſited my Indians in the morning, and attending upon a *funeral* among them, was affected to ſee their *Heatheniſh practices*. O that they might be "turned from darkneſs to light!" Afterwards I got a conſiderable number of them together, and preached to them; and obſerved them very attentive. I then preached to the white people, and ſeveral ſeemed much concerned; eſpecially one who had been educated a Roman catholic. Bleſſed be the Lord for any help.

Monday, June 11. This day the *preſbytery* met at Newark, in order to my *ordination*. I was very weak and diſordered in body ; yet endeavoured to repoſe my confidence in God. At three in the afternoon I preached my probation-ſermon, from Acts xxvi. 17, 18, being a text given me for that end. Afterwards I paſſed an examination before the *preſbytery*. My mind

was

was burdened with the greatneſs of that charge I was about to take upon me: ſo that I could not ſleep this night, though very weary and in great need of reſt.

Tueſday, June 12. I was this morning further examined, reſpecting my experimental acquaintance with Chriſtianity. At ten o'clock my *ordination* was attended. I was affected with a ſenſe of the important truſt committed to me; yet was compoſed, and ſolemn, without diſtraction: and I then (as many times before) gave myſelf up to God, to be for him, and not for another. O that I might always he engaged in the ſervice of God, and duly remember the ſolemn charge I have received, in the preſence of God, angels, and men.

PART VI.

From his ordination, till he began to preach to the Indians at Croſweekſung.

THURSDAY, June 14. I wondered, that God ſhould open the hearts of any to treat me with kindneſs: and ſaw myſelf to be unworthy of any favour, from God or men. I had much pain in my head; however I determined to ſet out on my journey towards Delaware; but in the afternoon my pain increaſed, ſo that I was obliged to take to my bed; and the night following,

following, I was greatly diſtreſſed with pain and ſickneſs, and almoſt bereaved of reaſon. On Saturday I was ſomething relieved; but unable to walk, till the Monday following. I often admired the goodneſs of God, that he did not ſuffer me to proceed on my journey from this place where I was ſo tenderly uſed.—God is very gracious to me, both in health and ſickneſs, and intermingles much mercy with all my afflictions.

[On Tueſday, June 19. He ſet out, and in three days reached his place, near the Forks of Delaware.]

* Lord's-day, June 24. I was ſcarce able to walk: however, viſited my Indians, and took much pains to inſtruct them. But my mind was much burdened with the weight of my work. My whole dependence was on God; who alone I ſaw could make them willing to receive inſtruction. My heart was much engaged in prayer, ſending up ſilent requeſts to God, even while I was ſpeaking to them. O that I could always go in the ſtrength of the Lord!

Monday, June 25. To an eye of reaſon every thing that reſpects the converſion of the Heathen is as dark as midnight; and yet I cannot but hope in God, for the accompliſhment of ſomething glorious among them. I longed much for the advancement of the Redeemer's kingdom on earth, and was very fearful leſt I ſhould admit ſome vain thought, and ſo loſe the ſenſe I

had of divine things. O for an abiding heavenly temper!

* Tuesday, June 26. I was much discouraged with the extreme difficulty of the work; yet God supported me; and though the work of their conversion appeared "impossible with man, yet with God" I saw "all things were possible." I was much assisted in prayer, especially for the poor Heathen, and those of my own charge: and hoped that God would bow the heavens and come down for their salvation. It seemed to me, there could be no impediment sufficient to obstruct that glorious work, seeing the living God was engaged for it. I continued solemnly lifting up my heart to God, that I might be more mortified to this world, that my soul might be taken up continually in the advancement of Christ's kingdom: and longed that God would purge me more, that I might be as a chosen vessel to bear his name among the Heathens.

Wednesday, June 27. In the afternoon, I rode several miles to see if I could procure any lands for the poor Indians, that they might live together, and be under better advantages for instruction. While I was riding, I had a deep sense of the difficulty of my work; and my soul relied wholly upon God for success, in the diligent and faithful use of means. I saw with the greatest certainty, that *the arm of the Lord* must be *revealed*, for the help of these poor Heathen, if

if ever they were delivered from the bondage of the powers of darkneſs.

Thurſday, June 28. Towards noon I rode up to the Indians; and while going, my heart went up to God in prayer for them; I could freely tell God, he knew the cauſe was not mine, but his own, and it would be for his own glory to convert the poor Indians: and bleſſed be God, I felt no deſire of honour from the world, as the inſtrument of it.

Saturday, June 30. My ſoul was much ſolemnized in reading God's word; eſpecially the ninth chapter of Daniel. * I ſaw how God had called out his ſervants to prayer, and made them wreſtle with him, when he deſigned to beſtow any great mercy on his church. And I was aſhamed of myſelf, to think of my dulneſs and inactivity, when there ſeemed to be ſo much to do for the upbuilding of Zion. Oh, how does Zion lie waſte! I longed, that the church of God might be enlarged: and was enabled to pray in faith; my ſoul ſeemed ſenſibly to confide in God, and was enabled to wreſtle with him. Afterwards, I walked abroad to a place of ſweet retirement, and enjoyed aſſiſtance in prayer again: had a ſenſe of my great need of divine help, and felt my ſoul ſenſibly depend on God.

* Lord's-day, July 1. After I came to the Indians, my mind was confuſed; and I felt nothing of that ſweet reliance on God, that my ſoul has been comforted with in days paſt. In

the afternoon I felt ſtill barren, when I began to preach; I ſeemed to myſelf to know nothing, and to have nothing to ſay to the Indians; but ſoon after, I found in myſelf a ſpirit of love, and warmth, and power; and God helped me to plead with them, to "turn from all the vanities of the Heathen, to the living God:" I am perſuaded, the Lord touched their conſciences; for I never ſaw ſuch attention in them before. When I came away, I ſpent the whole time I was riding, in prayer and praiſe to God. And after I had rode two miles, it came into my mind to dedicate myſelf to God again: which I did with great ſolemnity, and unſpeakable ſatisfaction; eſpecially giving up myſelf to him anew in the work of the miniſtry. And this I did without any exception or reſerve; not in the leaſt ſhrinking back from any difficulties, that might attend this bleſſed work. I was moſt free, chearful, and full in this dedication of myſelf. My whole ſoul cried, "Lord, to thee I dedicate myſelf: O accept of me, and let me be thine for ever. Lord, I deſire nothing elſe; I deſire nothing more. O come, come Lord, accept a poor worm. "*Whom have I in heaven but thee? And there is none upon earth, that I deſire beſides thee.*" After this, I was enabled to praiſe God with my whole ſoul, that he had enabled me to devote and conſecrate all my powers to him in this ſolemn manner. My heart rejoiced in my particular work as a *miſſionary*; rejoiced

in

in my neceſſity of ſelf-denial; and ſtill continued to give up myſelf to God, and implore mercy of him; praying inceſſantly, every moment, with ſweet fervency. My nature being very weak of late, was now conſiderably overcome: my fingers grew very feeble, and numb, ſo that I could ſcarcely ſtretch them out ſtrait; and when I lighted from my horſe I could hardly walk, my joints ſeeming all to be looſed. But I felt abundant ſtrength *in the inner man.* I preached to the white people, and God helped me much. Sundry of my poor Indians were ſo moved as to come to meeting alſo; and one appeared much concerned.

Tueſday, July 3. This morning, I was enabled to pray under a feeling ſenſe of my need of help, to plead with God a conſiderable time. Truly God is good to me. But my ſoul was grieved at my ſinfulneſs and barreneſs, and longed to be more engaged for God. O it is ſweet to be *the Lord's*, to be ſenſibly devoted to him! What a bleſſed portion is God! How glorious, how lovely! O my ſoul longed to employ my time wholly for God!—In the evening, I was enabled again to wreſtle with God in prayer with fervency to maintain a ſelf-diffident and watchful frame of ſpirit, jealous and afraid leſt I ſhould admit careleſſneſs or ſelf-confidence.

Friday, July 6. I am of late, moſt of all concerned for miniſterial qualifications, and the converſion of the Heathen; laſt year, I longed

to be prepared for a world of glory, and ſpeedily to depart out of this world; but of late, my chief concern is for the converſion of the Heathen, and for that end, I long to live. But bleſſed be God, I have leſs deſire to live for any of the pleaſures of the world, than ever I had: I long and love to be a pilgrim; and want grace to imitate the life, labours and ſufferings of St. Paul among the Heathen. And when I long for holineſs now, it is chiefly, that whereby I may become an "able miniſter of the New Teſtament," eſpecially to the Heathen. I ſpent two hours this morning in reading and prayer; and was in a watchful tender frame, afraid of every thing that might cool my affections, and draw away my heart from God.

* Lord's day, July 8. I was watchful, tender, and jealous of my own heart, leſt I ſhould admit careleſſneſs and vain thoughts, and grieve the bleſſed Spirit, ſo that he ſhould withdraw his ſweet, kind, and tender influences. I longed to "depart, and be with Chriſt," more than at any time of late. My ſoul was exceedingly united to the ſaints of antient times, as well as thoſe now living; eſpecially my ſoul melted for the ſociety of Elijah and Eliſha.

Wedneſday, July 11. My ſoul was diffident, watchful, and tender, leſt I ſhould offend my bleſſed Friend, in thought or behaviour. I confided in, and leaned upon the bleſſed God. Oh, what

what need did I ſee myſelf to ſtand in of God at all times, to aſſiſt me and lead me!

Saturday, July 21. Towards night my burden reſpecting my work among the Indians began to increaſe much; and was aggravated by hearing ſundry things that looked very diſcouraging, in particular that they intended to meet together the next day for an idolatrous feaſt and dance. Then I began to be in anguiſh: I thought I muſt in conſcience go and endeavour to break them up; and knew not how to attempt ſuch a thing. However I withdrew to prayer, hoping for ſtrength from above. And in prayer I was exceedingly enlarged, and my ſoul was much drawn out. I pleaded with ſo much earneſtneſs and importunity, that when I aroſe from my knees I could ſcarcely walk ſtraight, my joints were looſed, the ſweat ran down my face and body, and nature ſeemed as if it would diſſolve. I knew they were met together to worſhip devils, and not God, and this made me cry earneſtly that God would appear, and help me in my attempts to break up this idolatrous meeting. My ſoul pleaded long; and I thought God would go with me to vindicate his own cauſe: and thus I ſpent the evening, praying inceſſantly that I might not be ſelf-dependent, but have my whole dependence upon God. What I paſſed through was inexpreſſible. * All things here below vaniſhed; and there appeared to be nothing of any importance to me, but holineſs of

heart and life, and the converſion of the Heathen to God. All my cares, fears, and deſires, which might be ſaid to be of a worldly nature, diſappeared; and were of little more importance than a puff of wind. I exceedingly longed, that God would get to himſelf a name among the Heathen; and I appealed to him with the greateſt freedom, that he knew I "preferred him above my chief joy." Indeed, I had no notion of joy from this world; I cared not where or how I lived, or what hardſhips I went through, ſo that I could but gain ſouls to Chriſt.

Lord's day, July 22. When I waked, my ſoul was burdened with what ſeemed to be before me: I cried to God, before I could get out of my bed: as ſoon as I was dreſſed, I withdrew into the woods, to pour out my ſoul to him for aſſiſtance; and did with unſpeakable freedom give up myſelf afreſh to God, for life or death, for all hardſhips he ſhould call me to among the Heathen; and felt as if nothing could diſcourage me from this bleſſed work. I had a ſtrong hope, that God would "bow the heavens and come down," and do ſome marvellous work among the Heathen. And when I was riding to the Indians, my heart was continually going up to God; and hoping, that God would make this the day of his power and grace amongſt the poor Indians. When I came to them, I found them engaged in their frolic; but through divine goodneſs I got them to break up and attend my preaching: yet ſtill there appeared

appeared nothing of the ſpecial power of God among them. I preached again to them in the afternoon; and obſerved they were more ſober than before; but ſtill ſaw nothing ſpecial among them; from whence Satan took occaſion to buffet me with theſe curſed ſuggeſtions, There is no God, or if there be, he is not able to convert the Indians, before they have more knowledge. I was very weak and weary, and my ſoul borne down with perplexity; but was determined ſtill to wait upon God.

Tueſday, July 24. I rode over a hideous mountain, to a number of Indians, at a place called Kaukſeſauchung, more than thirty miles weſtward from the place where I uſually preach. I found about thirty perſons. and propoſed my deſire of preaching to them: they readily complied, and I preached to them only twice, they being juſt then removing from this place, to Suſquahannah river.

While I was preaching, they appeared ſober, and attentive: and were ſomewhat ſurprized, having never before heard of theſe things. There were two or three, who ſuſpected that I had ſome ill deſign upon them; and urged, that the white people had abuſed them, and taken their lands from them, and therefore they had no reaſon to think that they were concerned for their happineſs; but, on the contrary, that they deſigned to make them ſlaves, or get them on board their veſſels, and make them fight with the peo-

ple over the water, (as they expreſſed it,) meaning the French and Spaniards. However the moſt of them appeared very friendly, and told me they were then going home to Suſquahannah, and deſired I would make them a viſit there, and manifeſted a conſiderable deſire of inſtruction.

This invitation gave me ſome encouragement in my great work; and made me hope, that God deſigned to "open an effectul door to me" for ſpreading the goſpel among the poor Heathens farther weſtward.

From theſe Indians he returned to the Iriſh ſettlement, and there preached to a numerous congregation: where was a conſiderable appearance of awakening. Thurſday, he returned home, exceedingly fatigued and ſpent; ſtill in the ſame mortification to the world, and ſolicitous for the advancement of Chriſt's kingdom: and on this day he ſays, "I have felt, this week more of the ſpirit of a *pilgrim on earth*, than ever before; and yet ſo deſirous to ſee Zion's proſperity, that I was not ſo willing to leave this ſcene of ſorrow as I uſed to be."—On the ſabbath, he was confined by illneſs, not able to go out to preach. He continued very ill all the next week, and ſays, that "he thought he never before endured ſuch a ſeaſon of diſtreſſing weakneſs; and that his nature was ſo ſpent, that he could neither ſtand, ſit, nor lie with any quiet; that he was exerciſed with extreme faintneſs and ſickneſs at his ſtomach;

ſtomach; and that his mind was as much diſordered as his body, ſeeming to be ſtupid, and without all kind of affection; and yet perplexed, to think, that he lived for nothing, that precious time rolled away, and he could do nothing but trifle."—Concerning the next five days, he writes thus, "On Lord's-day, Auguſt 5, was ſtill very poor. But though very weak, I viſited and preached to the poor Indians twice, and was ſtrengthened vaſtly beyond my expectations. And indeed the Lord gave me freedom and fervency in addreſſing them: though I had not ſtrength enough to ſtand, but was obliged to ſit down the whole time. Towards night I was extremely weak, faint, ſick, and full of pain. And I have continued much the ſame laſt week, thro' the moſt of this, (it being now Friday) unable to engage in any buſineſs; frequently unable to pray in the family. I have neither ſtrength to read, meditate, nor pray: and this perplexes my mind. I ſeem like a man that has all his eſtate embarked in one ſmall boat, unhappily going adrift, down a ſwift current. The poor owner ſtands on the ſhore, and looks, and laments his loſs. But, alas! though my all ſeems to be adrift, and I ſtand and ſee it, I dare not lament: for this ſinks my ſpirits more, and aggravates my bodily diſorders. O that God would pity my diſtreſſed ſtate!"

The next day three weeks, his illneſs was not ſo extreme; he was in ſome degree capable of

buſineſs: he alſo had, for the moſt part, much inward aſſiſtance; he often expreſſes great longings for the enlargement of Chriſt's kingdom: he ſpeaks of his hope of this as all his delight and joy. He continues ſtill to expreſs his uſual longings after holineſs, and living to God, and his ſenſe of his own unworthineſs; he ſeveral times ſpeaks of his appearing to himſelf the vileſt creature on earth; and once ſays, that he verily thought there was none of God's children who fell ſo far ſhort of that holineſs, and perfection in their obedience, which God requires.]

Saturday, September 1. I enjoyed ſome comfort and ſweetneſs: and as my bodily ſtrength was a little reſtored, ſo my ſoul ſeemed to be more engaged in the things of God.

Lord's-day, September 2. I was enabled to ſpeak to my poor Indians with much concern and fervency; and God enabled me to exerciſe faith in him, while I was ſpeaking to them. I perceived that ſome of them were afraid to embrace *Chriſtianity*, leſt they ſhould be enchanted and poiſoned by the *powows:* but I bid a challenge to all theſe *powers of darkneſs*, to do their worſt upon *me* firſt. I told my people, I was a *Chriſtian*, and aſked them why the *powows* did not bewitch and poiſon me? I ſcarcely ever felt more ſenſible of my own unworthineſs, than in this: but I ſaw the honour of God was concerned; and I truſted to be preſerved

ſerved for a teſtimony of the divine power and goodneſs, and of the truth of Chriſtianity.

Wedneſday, September 26. After a journey to New-England, I rode home to the Forks of Delaware. What reaſon have I to bleſs God, who has preſerved me in riding more than four hundred and twenty miles. My health likewiſe is greatly recovered. O that I could dedicate my all to God!

Monday, October 1. I was engaged this day in making preparation for my journey to Suſquahannah; and withdrew ſeveral times to plead for the divine preſence to go with me to the poor Pagans. Towards night I rode about four miles, and met my brother Byram:* who was come, at my deſire, to be my companion to the Indians. I rejoiced to ſee him; and God made his converſation profitable to me. I ſaw him, as I thought more dead to the world, its cares, and alluring objects, than I was: and this made me look within myſelf, and gave me a greater ſenſe of my ingratitude, and miſery.

Tueſday, October 2. I ſet out on my journey, in company with my dear brother Byram, and my interpreter, and two chief Indians from the Forks of Delaware. We travelled about twenty-five miles, and lodged in one of the laſt houſes on our road; after which there was nothing but a hideous and howling *wilderneſs*.

Wedneſday,

* Miniſter at a place called *Rockciticus*, about forty miles from Mr. Brainerd's lodgings.

Wednesday, October 3. We went on our way into the wilderness, and found far the most difficult and dangerous travelling, that ever any of us had seen; we had scarce any thing else but lofty mountains, deep valleys, and hideous rocks, to make our way through. However, I felt sweetness in divine things, and had my mind intensely engaged in meditation. Near night, my beast that I rode upon, hung one of her legs in the rocks, and fell down under me; but through divine goodness, I was not hurt. However, she broke her leg; and being near thirty miles from any house, I saw nothing that could be done to preserve her life, and so was obliged to kill her, and to prosecute my journey on foot. Just at dark, we kindled a fire, cut up a few bushes, and made a shelter over our heads, to save us from the frost, which was very hard; and committing ourselves to God, we lay down on the ground, and slept quietly.

[The next day, they went forward on their journey, and at night took up their lodging in the woods in like manner.]

Friday, October 5. We arrived at Susquahannah-river, at a place called *Opeholhaupung*; and found there twelve Indian houses. After I had saluted the king in a friendly manner, I told him my business, and that my desire was to teach them *Christianity*. After some consultation, the Indians gathered, and I preached to them. And when I had done, I asked, if they would hear me

again.

again. They replied, they would conſider of it; and ſoon after ſent me word, that they would immediately attend, if I would preach; which I did with much freedom. When I aſked them again, whether they would hear me further, they replied, they would the next day. I was exceeding ſenſible of the impoſſibility of doing any thing for the poor Heathen without ſpecial aſſiſtance: and my ſoul reſted on God, and left it to him, to do as he pleaſed in his own cauſe.

Saturday, October 6. I preached again to the Indians: and in the afternoon, viſited them from houſe to houſe, and invited them to come and hear me again the next day, and put off their hunting deſign, till Monday. "This night, the Lord ſtood by me," to encourage and ſtrengthen my ſoul: I ſpent more than an hour in ſecret retirement; and was enabled to "pour out my heart before God," for the increaſe of grace in my ſoul, for miniſterial endowments, and for ſucceſs among the poor Indians.

Monday, October 8. I viſited the Indians with a deſign to take my leave, ſuppoſing they would go out a hunting early; but beyond my expectation and hope, they deſired to hear me preach again. I gladly complied with their requeſt, and endeavoured to anſwer their *objections* againſt Chriſtianity. Then they went away; and we ſpent the afternoon in reading and prayer, intending to go homeward early the next day.

Tueſday,

Tuesday, October 9. We rose about four, and commending ourselves to God by prayer, we set out homewards about five, and travelled till past six at night. We then made us a fire, and a shelter of barks, and so rested.—In the night, the wolves howled round us; but God preserved us.

Friday, October 12. I came home to my lodging; where I poured out my soul to God, and endeavoured to bless him for his abundant goodness to me in my late journey. I scarce ever enjoyed more health; and God marvellously supported me under the fatigues of the way, and travelling on foot. Blessed be the Lord, that preserves me in all my ways.

Lord's-day, October 14. I was much confused and perplexed in my thoughts; and almost discouraged, thinking I should never be able to preach any more. However, I went to the place of public worship, lifting up my heart, and God was gracious to me, and helped me to plead with him for holiness, and to use strong arguments with him, drawn from the sufferings of Christ for this very end, that men might be made holy. Afterwards I was much assisted in preaching. I know not that God ever helped me to preach in a more close manner. Through the infinite goodness of God, I felt what I spake: and God enabled me to speak with uncommon clearness: and yet I was deeply sensible of my defects in preaching; blessed be the Lord for his mercy.

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In the evening I longed to be entirely alone, to bleſs God for help in extremity ; and longed for greater degrees of holineſs, that I might ſhew my gratitude to God.

* Tueſday, October 16. I felt a ſpirit of ſolemnity and watchfulneſs ; and was afraid I ſhould not live *to* and *upon* God: I longed for more intenſeneſs and ſpirituality. In the evening I enjoyed ſweet aſſiſtance in prayer, and thirſted and pleaded to be as holy as the bleſſed *angels*.

* Friday, October 19. I had an abaſing ſenſe of my own unholineſs ; and felt my ſoul melt and mourn, that I had grieved a gracious God, who was ſtill kind to me, notwithſtanding all my unworthineſs. My ſoul enjoyed a ſweet ſeaſon of ſorrow, that I had wronged that bleſſed God, who was reconciled to me in his dear Son. My ſoul was now tender, devout, and ſolemn : and I was afraid of nothing but ſin ; and afraid of that in every action and thought.

Wedneſday, October 24. Near noon I rode to my people ; ſpent ſome time, and prayed with them : felt the frame of a *pilgrim* on earth ; longed much to leave this gloomy manſion ; but yet found patience and reſignation. As I returned home from the Indians, I ſpent the whole time in lifting up my heart to God.

In the evening I enjoyed a bleſſed ſeaſon in prayer ; was enabled to cry to God with a child-like ſpirit : enjoyed a ſweet freedom in ſupplicating

ing for myself, and for my dear friends: and longed to be as lively in God's service as the angels.

* Friday, October 26. In the morning my soul was melted with a sense of divine goodness to such a vile worm; I delighted to lean upon God, and place my whole trust in him: my soul was exceedingly grieved for sin, and prized and longed after holiness; it wounded my heart deeply, yet sweetly, to think how I had abused a kind God. I longed to be perfectly holy, that I might not grieve a gracious God: I longed for holiness more for this end, than for my happiness sake: and yet this was my greatest happiness, never more to dishonour, but always to glorify the blessed God.

Wednesday, October 31. I was sensible of my barrenness: my soul failed when I remembered the fervency I had enjoyed. Oh (I thought) if I could but be spiritual, warm, heavenly minded, and affectionately breathing after God, this would be better than life to me! My soul longed exceedingly for death, to be loosed from this dulness, and made ever active in the service of God. I seemed to live for nothing, and to do no good: and Oh, the burden of such a life! Oh, death, death, my kind friend, hasten and deliver me from dull mortality, and make me spiritual and vigorous to eternity!

Thursday, November 1. I felt life, and longings after God; I longed to be always solemn, devout,

devout, and heavenly-minded; and was afraid to leave off praying, leſt I ſhould again loſe a ſenſe of the ſweet things of God.

Friday, November 2. I was exerciſed ſorely with ſome things that I thought myſelf moſt of all freed from. And thus I have ever found it, when I have thought the battle was over, and the conqueſt was gained, and ſo let down my watch, the enemy has riſen up and done me the greateſt injury.

[The next day he ſet out on a journey to New-York, to meet the Preſbytery there: and was gone from home more than a fortnight. He ſeemed to enter on this journey with great reluctance; fearing it would cool his religious affections. But, yet, in his journey he had ſpecial ſeaſons of God's gracious preſence. He was greatly fatigued therein by cold and ſtorms: and when he returned from New-York to New-Jerſey, was very ill for ſome time.]

Wedneſday, November 21. I rode from Newark to Rockciticus in the cold, and was almoſt overcome with it. But I enjoyed ſweetneſs in converſation with Mr. Jones: my ſoul loves the people of God, and eſpecially the miniſters, who feel the ſame trials that I do.

* Thurſday, November 22. I came on my way to Delaware river, tho' much diſordered with a cold and pain in my head. About ſix at night I loſt my way in the wilderneſs, and wandered over rocks and mountains, down hideous ſteeps, through

through ſwamps, and moſt dreadful and dangerous places: and the night being dark, I was greatly expoſed: I was much pinched with cold, and diſtreſſed with an extreme pain in my head, attended with ſickneſs at my ſtomach; ſo that every ſtep I took was diſtreſſing to me. I had little hope, but that I muſt lie in the woods all night. But about nine o'clock I found a houſe, and was kindly entertained. Thus I have frequently been expoſed: but God has hitherto preſerved me; bleſſed be his name. Such fatigues and hardſhips ſerve to wean me from the earth; and will make heaven the ſweeter. Formerly, when I was thus expoſed, I was ready to pleaſe myſelf with the thoughts of a comfortable houſe, a warm fire, and other outward comforts; but now theſe have leſs place in my heart, (through the grace of God) and my eye is more to God for comfort. In this world I expect tribulation, and it does not now appear ſtrange to me. I do not in ſeaſons of difficulty flatter myſelf that it will be better hereafter; but rather think, how much worſe it might be; how much greater trials others of God's children have endured; and how much greater may be reſerved for me. Bleſſed be God, that he makes the thoughts of my journey's-end a great comfort to me, under my ſharpeſt trials: and ſcarce ever lets theſe thoughts be attended with terror; but frequently with great joy.

[Within

[Within the next twelve days he spent much time in hard labour, to make a little cottage, to live in by himself.]

Thursday, December 6. Having now a happy opportunity of being retired in a house of my own; I set apart this day for secret prayer and fasting, to implore the blessing of God on myself, on my poor people, on my friends, and on the church of God. And now God was pleased to give me a discovery of *the plague of my own heart*, more affecting than I have of late had. And especially I saw my sinfulness in this, that when God had *withdrawn* himself, instead of living and dying in *pursuit* of him, I have been disposed to one of these two things, either to yield an unbecoming respect to some *earthly* objects, as if happiness were to be derived from them: or to be secretly *froward* and impatiently desirous of *death*. That which often drove me to this impatient desire of death, was a despair of doing any good. But now God made me sensible of my sin, and enabled me to cry to him for *forgiveness*. Yet this was not all I wanted: for my soul appeared exceedingly polluted; and I wanted to be purified "by the blood of sprinkling that cleanseth from all sin." And this I was enabled to pray for in faith. I enjoyed much more intenseness, fervency, and spirituality than I expected; God was better to me than my fears. I was enabled to persevere in prayer till the evening: I saw so much need of divine help, that I knew

knew not how to leave off, and had forgot that I needed food.

Lord's-day, December 9. I preached both parts of the day at a place called *Greenwich*, about ten miles from my own houſe. In the firſt diſcourſe I had ſcarce any warmth. In the intermiſſion ſeaſon I got alone among the buſhes, and cried to God being in anguiſh, that I could not addreſs ſouls with more compaſſion and tender affection; which I ſaw I could not get of myſelf, any more than I could make a world. In the latter exerciſe, bleſſed be the Lord, I had ſome fervency, both in prayer and preaching; and in the application I was enabled to addreſs precious ſouls with affection, tenderneſs, and importunity. The Spirit of God was there; the effects were apparent, tears running down many cheeks.

Monday, December 10. I rode home, bleſſed God for his goodneſs; and rejoiced, that ſo much of my work was done, and I ſo much nearer my reward.

Wedneſday, December 12. I was very weak, but enabled with ſweetneſs to cry, "Come, Lord Jeſus! come quickly." My ſoul "longed for God, for the living God." O how delightful it is, to pray under ſuch influences! How much better than one's *neceſſary food!* I had at this time no diſpoſition to eat, (though late in the morning) for earthly food appeared wholly taſteleſs.—I viſited and preached to the Indians, in

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he afternoon; but under much dejection. I found my interpreter under some concern for his soul; which was some comfort to me. I longed greatly for his conversion, poured out my soul to God for him; and was enabled to leave all with God.

Thursday, December 13. I spent the day in fasting and prayer, to implore the divine blessing, more especially on my poor people; in particular for my interpreter, and three or four more under some concern for their souls: but in the evening it seemed as if I had need to pray for nothing so much as for the pardon of sins committed in the day past. The sins I had most sense of, were pride, and wandering thoughts.

Lord's-day, December 16. I was so overwhelmed with dejection, that I knew not how to live: I longed for death exceedingly: my soul was *sunk into deep waters*, and *the floods* were ready to *drown me:* I was so much oppressed, that my soul was in a kind of horror: I had no distressing doubt about my own state; but would have chearfully ventured into eternity. While I was going to preach to the Indians, my soul was in anguish; I despaired of doing any good. But at last I insisted on the evidence of Christianity from the *miracles* of Christ: and God helped me to make a close application to those that refused to believe. I was encouraged to find, that God enabled me to be faithful once more. Then I went and preached to another company of them; but

but was very weary and faint, In the evening I was ſomething refreſhed, and enabled to pray and praiſe God with compoſure and affection: I was now willing to live, and longed to do more for God than my weak ſtate of body would admit of. "I can do all things through Chriſt that ſtrengthens me;" and I am willing to *ſpend* and *be ſpent* in his ſervice.

Tueſday, December 18. I went to the Indians, and diſcourſed to them near an hour, and at laſt God helped me to ſpeak with warmth. My interpreter alſo was amazingly aſſiſted; and I doubt not but "the Spirit of God was upon him." And preſently moſt of the grown perſons were much affected, and the tears ran down their cheeks: and one old man (I ſuppoſe an hundred years old) was ſo affected, that he wept, and ſeemed convinced of the importance of what I taught them. I ſtaid with them a conſiderable time, exhorting them; and came away, lifting up my heart to God, and encouraged my interpreter to "ſtrive to enter in at the ſtrait gate."

Thurſday, January 5, 1744-5. Being ſenſible of the great want of the out-pouring of God's Spirit, I ſpent this day in faſting and prayer, to ſeek ſo great a mercy for myſelf, and my poor people in particular, and for the church of God in general.

Saturday, January 5. I was much diſordered in my head. I was diſtreſſed with a ſenſe of my ſpiritual pollution, and ten thouſand youthful, yea,

yea, and childiſh follies: all which appeared now freſh, and in a lively view, as if committed yeſterday.

Wedneſday, January 9. In the morning, God was pleaſed to remove that gloom which has of late oppreſſed my mind, and gave me freedom and ſweetneſs in prayer. I was encouraged to plead for grace for myſelf, and mercy for my poor Indians: and was ſweetly aſſiſted in my interceſſions with God for others. Thoſe things that of late have appeared almoſt impoſſible, were now not only poſſible, but eaſy. My ſoul ſo much delighted to continue inſtant in prayer, that I had no deſire for my *neceſſary food:* yea, I dreaded leaving off praying, leſt I ſhould loſe this ſpirituality, and this bleſſed thankfulneſs. I felt now quite willing to live, and undergo all trials that might remain for me in a world of ſorrow; but ſtill longed for heaven, that I might glorify God in a perfect manner.

Monday, January 14. I ſpent this day under a great degree of bodily diſorder. It pains me, that I live ſo much of my time for nothing. I long to do much in a little time, and if it might be the Lord's will, to *finiſh my work* ſpeedily in this tirefome world. I am ſure, I do not deſire to live for any thing in this world; and through grace I am not afraid to look the *king of terrors* in the face: I know, I ſhall be afraid, if God leaves me; and therefore I think it is always my duty to lay in for that ſolemn hour. *But for a

conſiderable time, my ſoul has rejoiced to think of death in its neareſt approaches; and even when I have been very weak, and ſeemed neareſt eternity. "Not unto me, not unto me, but to God be the glory." I feel that which convinces me, that if God do not enable me to maintain a holy dependence upon him, death will be a terror, but at preſent, I muſt ſay, "I long to depart, and to be with Chriſt." When I am in a ſweet reſigned frame of ſoul, I am willing to tarry in a world of ſorrow, I am willing to be from home as long as God ſees fit; but when I want the influence of this temper, I am then apt to be impatient to be gone.—Oh when will the day appear, that I ſhall be perfect in holineſs.

Wedneſday and Thurſday, January 16, 17. I ſpent moſt of the time in writing on a divine ſubject, and enjoyed freedom and aſſiſtance. O what reaſon have I to be thankful, that God ever helps me to labour and ſtudy for him! He does but *receive his own*, when I am enabled in any meaſure to praiſe him, labour for him, and live to him.

Lord's-day, January 27. I had the greateſt degree of inward anguiſh, that ever I endured: I was perfectly overwhelmed, and ſo confuſed, that after I began to diſcourſe to the Indians, before I could finiſh a ſentence, ſometimes I forgot entirely what I was aiming at. This diſtreſſing gloom never went off the whole day: but was ſo far removed, that I was enabled to ſpeak

with

with ſome freedom to the Indians, at two of their ſettlements; and there was ſome appearance, of the preſence of God with us. In the evening the gloom continued ſtill, till at family-prayer,† when I was praying for the converſion of my poor people, the cloud was ſcattered, ſo that I enjoyed ſweetneſs and freedom, and conceived hopes that God deſigned mercy for them.

Lord's-day, February 3. In the morning, I was ſomewhat relieved of that gloom, that my mind has of late been exerciſed with; and was enabled to pray with compoſure and comfort. But, however, I went to my Indians trembling; for my ſoul "remembered the wormwood and the gall" of Friday laſt; and I was greatly afraid I ſhould be obliged again to drink of that *cup of trembling*, which was inconceivably more bitter than death. But God was pleaſed to hear my cries, and to afford me great aſſiſtance; ſo that I felt peace in my ſoul; and was ſatisfied, that if not one of the Indians ſhould be profited yet I ſhould be accepted and rewarded as faithful.

* Monday, February 11. In the evening I was in a moſt ſolemn frame: I know not that ever death appeared more real to me, or that ever I ſaw myſelf in the condition of a dead corpſe, laid out, and dreſſed for a lodging in the

 ſilent

† Though Mr. Brainerd now dwelt by himſelf in the little cottage, which he had built for his own uſe; yet that was near a *family* of white people with whom he had lived before, and with whom he ſtill attended family-prayer.

silent grave, so evidently. And yet I felt exceedingly comfortable; my mind was composed and calm, and *death* appeared *without a sting*. I never felt such an universal mortification to all created objects. Oh, how great and solemn a thing it appeared to die! How it lays the greatest honour in the dust! And how vain and trifling did the riches, honours, and pleasures of the world appear! I could not so much as think of any of them; for *death*, *death*, solemn (though not frightful) *death* appeared at the door. I could see myself laid out, and inclosed in my coffin, and put down into the cold grave, without terror! I spent the evening in conversing with a Christian friend; and it was a comfortable evening to us both.—What are friends? What are comforts? What are sorrows? What are distresses?——"The time is short:" it remains, that they that weep, be as though they wept not; and they which rejoice, as though they rejoiced not: for the fashion of this world passeth away. O come, Lord Jesus, come quickly.

Friday, February 15. I had a sweet sense of the free grace of the gospel: my soul was encouraged, warmed, and quickened, and my desires drawn out after God in prayer: being afraid of losing so sweet a guest as I then entertained. I longed to proclaim the grace I then meditated upon, to the world of sinners.—O how *quick* and *powerful* is the *word* of the blessed God!

Lord's day, February 17. I preached to the

white

white people in the wilderneſs, upon the ſunny ſide of a hill: I had a conſiderable aſſembly, conſiſting of people that lived (many of them) thirty miles aſunder. I diſcourſed to them, from John vii. 37. "Jeſus ſtood and cried, ſaying, If any man thirſt," *&c.* In the afternoon it pleaſed God to grant me great fervency; I was enabled to imitate the example of Chriſt, who *ſtood and cried.*—I was ſcarce ever enabled to offer the free grace of God to periſhing ſinners with more freedom and plainneſs. O that I could for ever bleſs God for the mercy of this day, who, "anſwered me in the joy of my heart."

Lord's-day, February 24. My *interpreter* being abſent, I knew not how to perform my work among the Indians. However, I rode to the Indians, and got a Dutchman to interpret, though he was but poorly qualified. Afterwards I preached to a few white people from John vi. 67. O the free grace of Chriſt, that he ſeaſonably minds his people of their danger of *backſliding*, and invites them to perſevere in their adherence to himſelf! I ſaw that *backſliding* ſouls might return, and welcome, to him *immediately*; without any thing to recommend them; notwithſtanding all their former backſlidings. And I felt ſolemn, devout, and ſweet, reſting on him for aſſiſtance, acceptance, and peace of conſcience.

* Wedneſday, March 6. I ſpent moſt of the day in preparing for a journey to New-England,

and in prayer, with a reference to my journey. I was afraid I ſhould forſake the *fountain of living waters*, and attempt to derive ſatisfaction from *broken ciſterns*, my dear friends and acquaintance. I looked to God to keep me from this *vanity* in ſpecial, as well as others. Towards night, I was viſited by ſome friends, who diſcovered an affectionate regard to me, and ſeemed grieved that I was about to leave them; eſpecially ſeeing I did not expect to make any conſiderable ſtay among them, if I ſhould live to return from New-England.† O how kind has God been to me! How has he raiſed up friends in every place, where his providence has called me!

[The next day, he ſet out on his journey; and it was above five weeks before he returned.—The ſpecial deſign of this journey was "To raiſe ſome money among Chriſtian friends, in order to ſupport a collegue with me in the wilderneſs, (I having now ſpent two years in a very ſolitary manner) that we might be together; as Chriſt ſent out his diſciples two and two." He firſt went into various parts of New-Jerſey, then to New-York; and from thence into New-England. He then returned into New-Jerſey. He ſeems, for the moſt part, to have been free from melancholy in this journey; and many times to have had

† It ſeems, he had a deſign to remove and live among the Indians at Suſquahannah river.

had extraordinary assistance in public ministrations.]

Saturday, April 13. I rode home to my own house. Blessed be the Lord, who has preserved me in this tedious journey. Verily it is God that has upheld me, and guarded my goings.

[This week, he went a journey to Philadelphia, in order to engage the *Governor* there to use his interest with the chief man of the *Six Nations*, (with whom he maintained a strict friendship) that he would give him leave to live at Susquahannah, and instruct the Indians that are within their territories.‡

Lord's-day, April 21. In the season of the communion, I had comfortable apprehensions of the blissful communion of God's people, when they shall meet at their Father's table in his kingdom.—In the afternoon I preached abroad, from Rev. xiv. 4. "These are they that follow the Lamb," *&c.* God was pleased to give me great freedom and clearness, but not so much warmth as before. However, there was a most amazing attention in the whole assembly; and, as I was informed afterwards, this was a sweet season to many.

‡ The Indians at Susquahannah are a mixed company of many nations, speaking various languages, and few of them properly of the Six Nations. But yet the country having formerly been conquered by the Six Nations, they claim the land; and the Susquahannah-Indians are a kind of vassals to them.

Tuesday, April 23. I returned home to the Forks of Delaware; enjoyed some sweet meditations on the road, and was enabled to lift up my heart to God in prayer and praise.

Friday, April 26. I felt a spirit of mortification to the world, in a very great degree. Afterwards I was enabled to rely on God sweetly, for "all things pertaining to life and godliness." Just in the evening, I was visited by a dear Christian friend, with whom I spent an hour or two in conversation, on the very soul of religion. There are many with whom I can talk *about religion*; but alas! I find few with whom I can talk *religion itself*: but, blessed be the Lord, there are some that love to feed on the kernel, rather than the shell.

[The next day, he went to the Irish settlement about fifteen miles distant: where he spent the sabbath. On Monday, he returned very weak, to his own lodgings.]

Tuesday, April 30. I was scarce able to walk about, and was obliged to lie on the bed, much of the day; being neither able to read, meditate, nor pray, and having none to converse with in that wilderness. Oh, how heavily does time pass away, when I can do nothing to any good purpose?

Thursday, May 2. In the evening, being a little better in health, I walked into the woods, and enjoyed a sweet season of meditation and prayer.

prayer. My thoughts ran upon Pſal. xvii. 15. "I ſhall be ſatisfied, when I awake with thy likeneſs." I longed to preach to the whole world; and it ſeemed to me, they muſt needs all be melted in hearing ſuch precious truths, as I had then a view of.—Bleſſed be the Lord, that in my preſent weakneſs, my mind is not gloomy, as at ſome other times.

Tueſday, May 7. I ſpent the day chiefly in making preparation for a journey into the wilderneſs. I was ſtill weak, and concerned how I ſhould perform it. I ſpent ſome time in prayer for the divine bleſſing; but wanted bodily ſtrength to ſpend the day in faſting and prayer.

[The next day, he ſet out on his journey to Suſquahannah, with his interpreter. He endured great hardſhips in his way thither through a hideous wilderneſs: where, after having lodged one night in the open woods, he was overtaken with a north-eaſterly ſtorm, in which he was ready to periſh. Having no ſhelter, and not being able to make a fire in ſo great a rain, he could have no comfort if he ſtopt; therefore determined to go forward in hopes of meeting with ſome ſhelter, without which he thought it impoſſible he ſhould live the night through. But their horſes happening to have eat poiſonous plants at a place where they lodged the night before, were ſo ſick that they could neither ride nor lead them, but were obliged to drive them before them, un-

til through the mercy of God (juſt at duſk) they came to a back-hut, where they lodged that night. After he came to Suſquahannah, he travelled about an hundred miles on the river, viſited many towns and ſettlements of the Indians; and preached to different nations, by different interpreters. He was ſometimes much diſcouraged, through the oppoſition that appeared in the Indians to Chriſtianity. At other times, he was encouraged by the diſpoſition, that ſome of them manifeſted to hear, and to be inſtructed. He here met with ſome that had formerly been his hearers at Kaunaumeek, who ſaw and heard him again with great joy. He ſpent a fortnight among the Indians; paſſed through conſiderable hardſhips, frequently lodging on the ground, and ſometimes in the open air; and at length fell extremely ill, as he was riding in the wilderneſs, being ſeized with an ague, followed with extreme pains in his head and bowels, and a great evacuation of blood; ſo that he thought he muſt have periſhed. But at laſt coming to an Indian trader's hut, he got leave to ſtay there: and though without phyſic or proper food, it pleaſed God, after about a week, to relieve him ſo far that he was able to ride. He returned homewards from Juncauta, an iſland far down the river; where was a conſiderable number of Indians, who appeared more free from prejudices againſt Chriſtianity, than moſt of the other Indians. He arrived at the Forks of Delaware on Thurſday,

Thurſday, May 30, after having rode in this journey about three hundred and forty miles. He came home in a very weak ſtate. However, on the ſabbath, after having preached to the Indians, he preached to the *white* people, with ſucceſs, from Iſa. liii. 10. "Yet it pleaſed the Lord to bruiſe him," *&c.* ſome being awakened by his preaching.]

Wedneſday, June 5. I felt thirſting deſires after God, and enjoyed a precious ſeaſon of retirement: divine things opened with clearneſs and certainty, and had a divine ſtamp upon them: my ſoul was alſo enlarged and refreſhed in prayer; I delighted to continue in the duty: and was ſweetly aſſiſted in praying for my fellow-Chriſtians, and my dear brethren in the miniſtry. O what a bleſſedneſs it is, to be as much like God, as it is poſſible to be! Lord, give me more of *thy likeneſs*; "I ſhall be ſatisfied, when I awake with it."

[Friday, June 7. He went a journey of near fifty miles to Neſhaminy, to aſſiſt at a ſacramental occaſion.]

Saturday, June 8. I was exceeding weak and fatigued with riding in the heat yeſterday; but being deſired, I preached in the afternoon, to a crouded audience, from Iſa. xl. 1. "Comfort ye, comfort ye my people, ſaith your God." God was pleaſed to give me great freedom. And, bleſſed be the Lord, it was a ſweet melting ſeaſon in the aſſembly.

Lord's day, June 9. I discoursed with reference to that sacred passage, Isa. liii. 10. "Yet it pleased the Lord to bruise him." * God gave me great assistance in addressing sinners: and the word was attended with amazing power; many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were much affected; so that there was a "very great mourning, like the mourning of Hadadrimmon."—In the evening, I could hardly look any body in the face, because of the imperfections I saw in my performances in the day past.

Tuesday, June 11. I spent the day mainly in conversation with Christian friends; and enjoyed a sweet sense of divine things. O how desirable it is, to keep company with God's children! These are the "excellent ones of the earth, in whom," I can truly say, "is all my delight." O what delight will it afford, to meet them all in a state of perfection! Lord, prepare me for that state.

Tuesday, June 18. I set out from New-Brunswick with a design to visit some Indians at a place called *Crosweeksung* in New-Jersey, towards the sea.† In the afternoon I came to *Cranberry*,

† Mr. Brainerd having, when at Boston, wrote and left with a friend a brief *relation* of his labours with the Indians, during the space of time between November 5, 1744, and June 19, 1745, concludes with this passage: "As my body was very feeble, so my mind was scarce ever so much discouraged about the conversion of the Indians as at this time. And in this state of body and mind I made my first visit to the Indians in New Jersey.

Cranberry, and meeting with a ſerious miniſter, lodged with him.

PART VII.

From his firſt beginning to preach to the Indians at Croſweekſung, till he returned from his laſt journey to Suſquahannah.

[WE are now come to that part of Mr. Brainerd's life, wherein he had his greateſt *ſucceſs*. After all his agonizing in prayer, and travelling in birth, for the converſion of the Indians; and after waiting in a way of perfevering prayer, labour, and ſuffering, as it were through a long *night*; at length the *day* dawns: "Weeping continues for a night, but joy comes in the morning. He went forth weeping, bearing precious ſeed, and now he comes with rejoicing, bringing his ſheaves with him." The deſired event is brought to paſs at laſt; but at a time, and in a place, that ſcarce ever entered into his heart. An account of this is here inſerted, as it was drawn up by Mr. Brainerd himſelf, purſuant to the order of the honourable ſociety in Scotland.]

Wedneſday, June 19. Having ſpent moſt of my time for more than a year paſt among the Indians in the Forks of Delaware in Penſylvania;

and

and having in that time made two journeys to Susquahannah river, far back in that province, in order to treat with the Indians there, respecting Christianity; and not having had any considerable success in either of those places; upon hearing that there was a number of Indians in a place called (by the Indians) Crosweeksung in New-Jersey, near fourscore miles south-eastward from the Forks of Delaware, I determined to make them a visit, and see what might be done towards the Christianizing of them; and accordingly arrived among them this day.

I found very few persons at the place I visited, and perceived the Indians in these parts were much scattered, there being not more than two or three families in a place, and these small settlements, six, ten, fifteen, twenty, and thirty miles, and some more, from the place I was then at. However, I preached to those few who appeared well-disposed, and, not inclined to cavil, as the Indians had frequently done elsewhere.

When I had concluded my discourse, I informed them (there being none but a few women and children) that I would willingly visit them again the next day. Whereupon they readily set out, and travelled ten or fifteen miles, in order to give notice to some of their friends at that distance. These women, like the woman of Samaria, seemed desirous that others might "see the man that told them, what they had done" in their

their lives paſt, and the miſery that attended their *idolatrous* ways.

Thurſday, June 20. Towards night, I preached to the Indians again; and had more hearers than before. In the evening, I enjoyed peace and ſerenity of mind, compoſure and comfort in prayer; and was enabled to liſt up my head with joy, under an apprehenſion that my redemption draws nigh. Oh, bleſſed be God, that there remains a reſt to his poor weary people!

Friday, June 21. I was refreſhed in ſecret prayer; but ſaw myſelf a poor worthleſs creature, without wiſdom to direct, or ſtrength to help myſelf. Bleſſed be God, that lays me under a happy neceſſity of living upon himſelf!

Saturday, June 22. About noon, I rode to the Indians again; and near night preached to about thirty of them. I found my body much ſtrengthened, and was enabled to ſpeak with abundant plainneſs and warmth. And the power of God evidently attended the word; ſo that ſundry perſons were brought under great concern for their ſouls, and made to ſhed many tears, and to wiſh for Chriſt to ſave them. My ſoul was much refreſhed, and quickened in my work; and I could not but ſpend much time with them, in order to open both their miſery and remedy. While riding, before I came to the Indians, I was enabled to cry to God almoſt inceſſantly. In the evening alſo I found the conſolations of God were not ſmall: I was then willing

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to live, and in some respects desirous of it, that I might do something for the kingdom of Christ; and yet death appeared pleasant: so that, I was in a strait between two. I am often weary of this world; but it is desirable to be drawn, rather than driven out of it.

Lord's day, June 23. I preached to the Indians and spent the day with them.—— Their number still increased; and all with one consent seemed to rejoice in my coming among them. Not a word of opposition was heard from any, although in times past they had been quite opposite to any thing of that nature.

June 24. I preached to the Indians at their desire, and upon their own motion. To see poor Pagans desirous of hearing the gospel of Christ, animated me to discourse to them, although I was very weak, and my spirits much exhausted. They attended with the greatest seriousness and diligence; and there was some concern apparent among them.

June 27. I visited and preached to the Indians again. Their number now amounted to about *forty* persons. Their solemn attention still continued; and a considerable concern for their souls was apparent among sundry of them.

Friday June 28. The Indians being now gathered, a considerable number of them, from their several distant *habitations*, requested me to preach

preach twice a day to them, being desirous to hear as much as they could while I was with them. I chearfully complied, and could not but admire the goodness of God, who had inclined them to enquire after the way of salvation.

Saturday, June 29. I preached twice to the Indians; and could not but wonder at their seriousness, and the strictness of their attention.—Blessed be God that has inclined their hearts to hear. And O how refreshing it is to me, to see them attend with such uncommon diligence and affection.

I likewise saw the hand of God making provision for their subsistence together, in order to their being instructed. For this day and the day before, with only walking a little way from the place of our daily meeting, they killed *three deer*, which were a seasonable supply for their wants, and without which, they could not have subsisted together in order to attend the means of grace.

Lord's-day, June 30. I preached twice this day also, and observed more concern and affection among the poor Heathens than ever; so that they even constrained me to tarry longer with them; although my constitution was much impaired by the late fatigues and labours, and especially by my late journey to Susquahannah.

July 1. I preached again twice to a very serious and attentive assembly, who had now learned

ed to attend the worſhip of God with *Chriſtian decency*.

There were now between *forty* and *fifty* perſons of them preſent, old and young.

I ſpent ſome time in diſcourſing with them in private, enquiring what they remembered of the great truths that had been taught them. It was amazing to ſee how they had retained the inſtructions given them, and what knowledge ſome of them had acquired in a few days.

July 2. I was obliged to leave theſe Indians at Croſweekſung, thinking it my duty, as ſoon as health would admit, to viſit thoſe at the Forks of Delaware. When I came to take leave of them, they all earneſtly enquired when I would come again, and expreſſed a great deſire of being farther inſtructed: and of their own accord agreed, that when I ſhould come again, they would all meet and live together during my continuance with them; and that they would do their utmoſt endeavours to gather all the other Indians in theſe parts that were farther remote. And when I parted, one told me with many tears, "She wiſhed God would change her heart." another, that "She wanted to find Chriſt:" and an old man that had been one of their *chiefs*, wept bitterly. I then promiſed them to return as ſpeedily as my health and buſineſs would admit, and felt not a little concerned at parting, leaſt good impreſſions might wear off.

Afterwards

Afterwards I rode to Brunſwick, near forty miles, and lodged there. I felt my heart drawn out after God in prayer almoſt all the afternoon: and in the evening could not help crying to God for theſe poor Indians; and after I went to bed, my heart continued to go out to God for them, till I dropped aſleep.

[He was now ſo beat out by conſtant preaching, that he found it neceſſary to give himſelf ſome relaxation. He ſpent therefore about a week in New-Jerſey, viſiting ſeveral miniſters, and performing ſome neceſſary buſineſs. On Friday, July 12. He arrived at his own houſe in the Forks of Delaware; continuing ſtill free from melancholy and from day to day enjoying freedom and refreſhment.]

Lord's-day, July 14. I diſcourſed to the Indians twice, ſeveral of whom appeared convinced of their ſin and miſery; ſo that they wept much the whole time of divine ſervice.

Thurſday, July 18. I longed to ſpend the little inch of time I have in the world for God: Felt a ſpirit of ſerioufneſs, tenderneſs, and devotion, and wiſhed to ſpend the whole night in prayer and communion with God.

Friday, July 19. In the evening I walked abroad for prayer and meditation, and enjoyed compoſure and freedom eſpecially, in meditation on Rev. iii. 12. "Him that overcometh, will I make a pillar in the temple of my God." Oh, when ſhall I *go no more out* from the ſervice and

enjoyment

enjoyment of the dear Lord! Lord, haſten the bleſſed day.

Lord's-day, July 21. I preached to the Indians firſt. then to a number of white people, and in the afternoon to the Indians again.—Divine truths ſeemed to make very conſiderable impreſſions upon ſeveral of them and cauſed tears to flow freely

Afterwards I baptized my interpreter and his wife. the firſt I baptized among the Indians.

They are both perſons of ſome *experimental* knowledge in religion; have both been awakened to a ſolemn concern for their ſouls and brought to a ſenſe of their miſery and undoneneſs; and have both been comforted with divine conſolations.

It may perhaps be ſatisfactory that I ſhould give ſome relation of his experience ſince he has been with me.

When I firſt employed him in the beginning of ſummer 1744, he was well fitted for his work in regard of his acquaintance with the Indian and Engliſh language; and in regard of his deſire that the Indians ſhould conform to the cuſtoms and manners of the Engliſh. But he ſeemed to have no impreſſion of religion, and in that reſpect was very *unfit* for his work, being uncapable of underſtanding and communicating to others many things of importance; ſo that I laboured under great diſadvantages in addreſſing the Indians, for want of his having an experimental acquaintance with divine truths; and, at times I was much diſcouraged, when I obſerved that divine

divine truths made little or no impreſſion upon him for many *weeks* together.

He indeed behaved ſoberly, (although before he had been a hard drinker) and ſeemed honeſtly engaged as far he was capable in the performance of his work, and eſpecially he was very deſirous that the Indians ſhould conform to the cuſtoms of the Chriſtian world. But ſtill ſeemed to have no concern about his own ſoul.

Near the latter end of July 1744, I preached to an aſſembly of white people, with freedom and fervency: at which time he was preſent, and was ſomewhat awakened; ſo that the next day he diſcourſed freely with me and gave me an opportunity to faſten the impreſſions upon his mind: and I could plainly perceive after this, that he addreſſed the Indians with more concern and fervency.

But theſe impreſſions ſeemed to decline, till in the fall of the year following he fell into a weak ſtate of body. At this ſeaſon divine truth took hold of him and made deep impreſſions upon his mind. He was under great concern for his ſoul, and was burdened from day to day. At length his ſleep departed from him, and he had little reſt day or night; but walked about under great preſſure of mind, and appeared like another man to his neighbours who could not but obſerve his behaviour with wonder.

After he had been ſometime ſtriving for mercy, he ſays, there ſeemed to be an impaſſable moun-

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tain before him. He was preſſing towards heaven, but " his way was hedged up with thorns, that he could not ſtir an inch farther." He looked this way and that way, but could find no way at all. He felt it ſignified juſt nothing at all to ſtrive and ſtruggle any more." And here he ſays, he gave over ſtriving, and felt that it was a gone caſe with him, and that all his attempts were, and for ever would be vain and fruitleſs.

He knew, he ſaid, he was not guilty of ſuch actions as others were guilty of. He had not been uſed to ſteal, quarrel, and murder; which is common among the Indians. He likewiſe knew that he had done many things that were right. But ſtill his cry was, " that he had never done one good thing," (meaning that he had never done any thing from a right *principle*, though he had done many things that were *materially* good.) And now I thought, ſaid he, that I muſt ſink down to hell, that there was no hope for me, " becauſe I never could do any thing that was good;" and if God let me alone never ſo long, ſtill I ſhould do nothing but what is bad.

There was one thing more in his view of things that was very remarkable. He not only ſaw, what a miſerable ſtate he himſelf was in, but he ſaw the world around him were in the ſame periſhing circumſtances. And this he ſaw clearly, " as if he was now awaked out of ſleep, or had a cloud taken from before his eyes." He ſaw

that

that the life he had lived was the way to eternal death, that he was now on the brink of endleſs miſery: and when he looked round he ſaw multitudes of others who had lived the ſame life with himſelf, had no more goodneſs than he, and yet dreamed that they were ſafe enough, as he had formerly done.

* After he had been ſome time in this condition, ſenſible of the impoſſibility of helping himſelf; he ſays, it was borne in upon his mind as if it had been audibly ſpoken, "There is hope, there is hope." Whereupon his ſoul ſeemed to be in ſome meaſure ſatisfied, though he had no conſiderable joy: neither can he remember diſtinctly any views he had of Chriſt, or give any clear account of his acceptance through him.

But this was followed by a great change, ſo that it might juſtly be ſaid, he was become *another man*. Even the world could not but admire what had befallen him, to make ſo great a change in his temper, diſcourſe, and behaviour.——

And eſpecially there was a ſurpriſing alteration in his public performances. He now addreſſed the Indians with admirable fervency, and ſcarce knew when to leave off: and ſometimes when I had concluded my diſcourſe, and was returning homeward, he would tarry behind to repeat and inculcate what had been ſpoken.

His change is *abiding*, and his life *unblemiſhed* to this day, though it is now more than ſix months ſince he experienced it; in which ſpace he

he has been as much expoſed to *ſtrong drink*, as poſſible, in divers places; and yet has never diſcovered any deſire after it.

* And upon ſtrict obſervation of his Chriſtian temper, and unblemiſhed behaviour for ſo conſiderable a time, I think I have reaſon to hope that he is "created anew in Chriſt Jeſus to good works."

His name is Moſes Tinda Tautamy; he is about fifty years of age, and pretty well acquainted with the notions and cuſtoms of his countrymen, and ſo is the better able to expoſe them. He has already been, and I truſt will yet be a bleſſing to other Indians.

Friday, July 26. In the evening, God was pleaſed to help me in prayer, beyond what I have experienced for ſome time; eſpecially for the converſion of my poor people: my ſoul relied on God for the accompliſhment of that great work. Oh, how ſweet were the thoughts of death to me at this time! How I longed to be with Chriſt, to be employed in the glorious work of angels, and with an angel's freedom, vigour, and delight! And yet how willing was I to ſtay awhile on earth, that I might do ſomething, if the Lord pleaſed for his intereſt. My ſoul longed for the ingathering of the poor Heathen; and I cried to God for them moſt willingly and heartily. This was a ſweet ſeaſon; I had a lively taſte of heaven, and a temper ſuited in ſome meaſure to the entertainment of it. My ſoul was grieved to leave the place;

place; but my body was weak and worn out. I longed that the remaining part of my life might be filled up with more fervency and activity in the things of God! Oh the inward peace, compoſure, and God-like ſerenity of ſuch a frame! Heaven muſt needs differ from this only in degree, and not in kind.

Lord's-day, July 28. I preached again, and perceived my people more thoughtful than ever. I was told by ſome, that ſeeing my interpreter and his wife baptized made them more concerned than any thing they had ever ſeen or heard. There was indeed a conſiderable appearance of divine power among them at the time.

July 30. I diſcourſed to a number of my people, and gave them particular advice, being about to leave them for the preſent, in order to viſit the Indians in New-Jerſey. They were very attentive, and earneſtly deſirous to know when I deſigned to return.

[On Wedneſday, July 31. He ſet out on his return to Croſweekſung, and arrived there the next day. In his way he had longing deſires that he might come to the Indians in the "fulneſs of the bleſſing of the goſpel of Chriſt;" attended with a ſenſe of his own great weakneſs, dependence and worthleſſneſs.

Friday, Auguſt 2. In the evening I retired, and my ſoul was drawn out in prayer to God; eſpecially for my poor people, to whom I had ſent word to gather together, that I might preach

to them the next day. I was much enlarged in praying for their converſion; and ſcarce ever found my deſires of it ſo ſenſibly and clearly free from ſelfiſh views. I had no deſire to be the inſtrument of ſo glorious a work; if it might be accompliſhed to the honour of God, this was all my care; and for this I hoped, but with trembling. My riſing hopes, have been ſo often daſhed, that my ſpirit is broken, and I hardly dare hope.

Saturday, Auguſt 3. I now found them ſerious, and a number of them under deep concern for an intereſt in Chriſt: their convictions of their ſinful and periſhing ſtate having, in my abſence been much promoted by the labours of Mr. William Tennent, to whom I adviſed them to apply, and whoſe houſe they had frequented much.—I preached to them this day on Rev. xxii. 17. "And whoſoever will, let him take the water of life freely."

The Lord enabled me to ſet before them the Lord Jeſus Chriſt as a kind and compaſſionate Saviour, inviting diſtreſſed and periſhing ſinners to accept everlaſting mercy. And a ſurpriſing concern ſoon appeared among them. There were about twenty adult perſons together, (many of the Indians at remote places, not having as yet had time to come ſince my return,) and not above two that I could ſee with dry eyes. Some diſcovered vehement longings after Chriſt, to ſave them from the miſery they felt and feared.

Lord's-

Lord's-day, Auguſt 4. Being invited by a neighbouring miniſter to aſſiſt in the adminiſtration of the Lord's-ſupper, I complied with his requeſt, and took the Indians along with me; not only thoſe that were together the day before, but many more that were coming to hear me; ſo that there were near fifty in all.

Now a change in their manners began to appear. In the evening when they came to ſup together, they would not taſte a morſel till they had ſent to me to come and aſk a bleſſing on their food; at which time ſundry of them wept, eſpecially when I minded them how they had in times paſt eat their feaſts in *honour* to *devils*, and neglected to thank God for them.

Auguſt 5. After a ſermon had been preached by another miniſter, I preached, and concluded the public work of the ſolemnity from John vii. 37. In my diſcourſe I addreſſed the Indians in particular, who ſat by themſelves in a part of the houſe; at which time one or two of them were ſtruck with deep concern, who had been little affected before: others had their concern increaſed to a conſiderable degree. In the evening I diſcourſed to them, and found them univerſally engaged, inquiring, "What they ſhould do to be ſaved?" And all their converſation among themſelves turned upon *religious* matters, in which they were much aſſiſted by my interpreter, who was with them day and night.

* This day there was one woman, that had been much concerned ever since she heard me preach in June, who obtained comfort, I trust solid and well grounded: she seemed to be filled with love to Christ, at the same time she behaved humbly and tenderly, and appeared afraid of nothing so much as of grieving him whom her soul loved.

August 6. In the morning I discoursed to the Indians at the house where we lodged: many of them were then much affected, so that a few words about their souls would cause the tears to flow freely, and produce many sobs and groans.——

* In the afternoon, they being returned to the place where I have usually preached among them, I again discoursed to them there. There were about fifty-five persons in all, about forty that were capable of attending divine service with understanding: I insisted upon 1 John iv. 10. "Herein is love," &c. They seemed eager of hearing; but there appeared nothing very remarkable, till near the close of my discourse; and then divine truths were attended with a surprising influence. There was scarce *three* in *forty* that could refrain from tears and bitter cries. They all as one, seemed in agony of soul to obtain an interest in Christ; and the more I discoursed of the love of God in sending his Son to suffer for the sins of men; and the more I invit-

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ed them to come and partake of his love, the more their diſtreſs was aggravated.

It was ſurpriſing to ſee how their hearts were pierced with the tender invitations of the goſpel, when there was not a word of terror ſpoken to them.

* There were this day two perſons that obtained comfort, which appeared ſolid, rational, and ſcriptural. After I had enquired into the grounds of their comfort, I aſked what they wanted God to do further for them? They replied, "They wanted Chriſt ſhould wipe their hearts quite clean."

* Auguſt 7. I preached to the Indians from Iſa. liii. 3.——10. There was a remarkable influence attending the word. Moſt were much affected, and many in great diſtreſs; and ſome could neither go nor ſtand, but lay flat on the ground, as if pierced at heart, crying inceſſantly for mercy: ſeveral were newly awakened, and it was remarkable, that as faſt as they came from remote places round about, the Spirit of God ſeemed to ſeize them.

After public ſervice I found two perſons more that had newly met with comfort, of whom I had good hopes; and a third that I could not but entertain ſome hopes of, ſo that here were now ſix in all that had got ſome relief from their ſpiritual diſtreſſes, and five whoſe experience appeared clear and ſatisfactory.

Auguſt 8. In the afternoon I preached to the Indians, their number was now about ſixty-five perſons, men, women, and children. I diſcourſed from Luke xiv. 16—23, and was favoured with *uncommon* freedom.

There was much concern among them while I was diſcourſing publicly; but afterwards when I ſpoke to one and another more particularly, the power of God ſeemed to deſcend upon the aſſembly "like a ruſhing mighty wind," and with an aſtoniſhing energy bore down all before it.

* I ſtood amazed at the influence that ſeized the audience almoſt univerſally, and could compare it to nothing more aptly than a mighty torrent, that bears down and ſweeps before it whatever is in its way. Almoſt all perſons of all ages were bowed down together, and ſcarce one was able to withſtand the *ſhock* of this ſurpriſing operation. Old men and women, who had been drunken wretches for many years, and ſome little children, not more than ſix or ſeven years of age, appeared in diſtreſs for their ſouls, as well as perſons of middle age. And it was apparent theſe children were not *merely* frighted with ſeeing the general concern; but were made ſenſible of their danger, the badneſs of their hearts, and their miſery without Chriſt. The moſt ſtubborn hearts were now obliged to bow. A principal man among the Indians, who before thought his ſtate good, becauſe he knew more than the generality of the Indians, and who with great confi-

dence

dence the day before, told me, "he had been a Chriſtian more than ten years," was now brought under ſolemn concern for his ſoul, and wept bitterly. Another man conſiderable in years, who had been a *murderer*, a *powwow*, and a notorious drunkard, was likewiſe brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he ſaw his danger ſo great.

* They were almoſt univerſally praying and crying for mercy in every part of the houſe, and many out of doors, and numbers could neither go nor ſtand: their concern was ſo great, each for himſelf, that none ſeemed to take any notice of thoſe about them, but each prayed for themſelves; and were, to their own apprehenſion, as much retired as if every one had been by himſelf in a deſert, or, rather, they thought nothing about *any* but themſelves, and ſo were every one praying *apart*, although all *together*.

It ſeemed to me there was now an exact fulfilment of that prophecy, Zech. xii. 10, 11, 12. for there was now "a great mourning, like the mourning of Hadadrimmon;"—and each ſeemed to "mourn apart." Methought this had a near reſemblance to the day of God's power, mentioned Joſh. x. 14. for I muſt ſay, I never ſaw *any day like it* in all reſpects; it was a day wherein the Lord did much deſtroy the kingdom of darkneſs among this people.

This concern was moſt rational and juſt; thoſe who had been awakened any conſiderable time, complained eſpecially of the badneſs of their *hearts*; thoſe newly awakened, of the badneſs of their *lives* and *actions*; and all were afraid of the anger of God, and of everlaſting miſery as the deſert of their ſins.

Some of the *white* people, who came out of curioſity to "hear what this babbler would ſay" to the poor ignorant Indians, were much awakened, and appeared to be wounded with a view of their periſhing ſtate.

Thoſe who lately obtained relief, were filled with comfort; they appeared calm and rejoiced in Chriſt Jeſus; and ſome of them took their diſtreſſed friends by the hand, telling them of the goodneſs of Chriſt, and the comfort that is to be enjoyed in him, and invited them to come and give up their hearts to him. And I could obſerve ſome of them, in the moſt unaffected manner, lifting up their eyes to heaven, as if crying for mercy, while they ſaw the diſtreſs of the poor ſouls around them.

* There was one remarkable inſtance this day, that I cannot but take particular notice of. A young Indian woman, who, I believe, never knew before ſhe had a ſoul, hearing that there was ſomething ſtrange among the Indians, came (it ſeems) to ſee what was the matter. I had not proceeded far in my diſcourſe, before ſhe felt *effectually* that ſhe had a ſoul: and before I had concluded,

concluded, was so convinced of her sin and misery, and so distressed with concern for her soul, that she seemed like one pierced through with a dart, and cried out incessantly. She could neither go nor stand, nor sit on her seat without being held up. After public service was over, she lay flat on the ground praying earnestly, and would take no notice of, nor give any answer to any that spoke to her. I hearkened to hear what she said, and perceived the burden of her prayer to be, *Guttummaukalummeh wechaumeh kmeleh Ndah*, i. e. "Have mercy on me, and help me to give you my heart." And thus she continued praying incessantly for many hours.

August 9. I spent almost the whole day with the Indians, the former part of it in discoursing with them privately, especially some who lately received comfort, and endeavouring to inquire into the grounds of it, as well as to give them some proper instructions, cautions, and directions.

In the afternoon I discoursed to them publickly. There were now present about seventy persons. I opened and applied the parable of the sower, and was enabled to discourse with much plainness. There were many tears among them while I was discoursing, but no considerable cry: yet some were much affected with a few words spoken from Matth. xi. 28. with which I concluded. But while I was discoursing near night to two or three of the awakened persons, a di-

vine influence seemed to attend what was spoken, which caused the persons to cry out in anguish of soul, although I spoke not a word of terror; but, on the contrary, set before them the fulness of Christ's merits, and his willingness to save all that came to him.

* The cry of these was heard by others, who, though scattered before, immediately gathered round. I then proceeded in the same strain of gospel invitation, till they were all melted into tears and cries, except two or three; and seemed in the greatest distress to find and secure an interest in the great Redeemer.—Some who had but little more than a *ruffle* made in their *passions* the day before, seemed now to be deeply affected: and the concern in general appeared near as prevalent as the day before. There was indeed a very *great mourning* among them and yet every one seemed to *mourn apart*. For so great was their concern, that almost every one was praying and crying for himself, as if none had been near. *Guttummaukalummeh, guttummaukalummeh*, i. e. "Have mercy upon me, have mercy upon me;" was the common cry.

It was very affecting to see the poor Indians, who the other day were yelling in their *idolatrous* feasts, now crying to God with such importunity, for an interest in his dear Son!

I found two or three who I hope had taken comfort upon good grounds since the evening before; and these, with others that had obtained

comfort,

comfort, were together, and ſeemed to rejoice much that God was carrying on his work with ſuch power upon others.

Auguſt 10. I began to diſcourſe privately with thoſe who had obtained comfort: endeavouring to inſtruct, direct, caution, and comfort them. But others being eager of hearing every word that related to ſpiritual concerns, ſoon came together one after another: and when I had diſcourſed to the *young converts* more than half an hour, they ſeemed much melted with divine things, and earneſtly deſirous to be with Chriſt.

When I had ſpent ſome time with theſe, I turned to the other Indians, and ſpoke to them from Luke xix. 10. I had not diſcourſed long before their concern roſe to a great degree, and the houſe was filled with cries and groans. And when I inſiſted on the compaſſion and care of the Lord Jeſus Chriſt for *thoſe that were loſt*, and could find no way of eſcape, this melted them down the more, and aggravated their diſtreſs, that they could not come to ſo kind a Saviour.

Sundry perſons, who before had been but ſlightly awakened, were now deeply wounded. And one man in particular, who was never before awakened, was now made to feel, that "the word of the Lord was quick and powerful, ſharper than any two-edged ſword." He ſeemed to be pierced to the heart, and ſaid, "all the wickedneſs of his paſt life was brought freſh to

his remembrance, and he saw all the vile actions he had done formerly, as if done but yesterday."

I found one that had newly received comfort, after pressing distress. I could not but admire the divine goodness. There seems to be some good done by every discourse, some newly awakened every day, and some comforted.

Lord's-day, August 11. I discoursed upon part of St. Peter's sermon, Acts ii. and at the close of my discourse to the Indians, made an address to the *white* people, and divine truths seemed to be attended with power both to the English and Indians. Several of the *white Heathen* were awakened, and could no longer be idle spectators, but found they had souls to save as well as the Indians, and a great concern spread through the whole assembly, so that this also appeared to be a day of God's power.

The number of the Indians, old and young, was now upwards of seventy, and one or two were newly awakened this day, who never appeared to be moved before.

Those that had obtained comfort, and had given evidences, of a saving change, appeared humble and devout, and behaved in an agreeable and Christian manner. I was refreshed to see the tenderness of conscience manifest in some of them. * Perceiving one of them very sorrowful in the morning, I enquired into the cause of her sorrow, and found she had been angry with her child the evening before, and was in fear lest her

her anger had been inordinate, which ſo grieved her, that ſhe waked and began to ſob before day-light, and continued weeping for ſeveral hours together.

Auguſt 14. I ſpent the day with the Indians. There was one of them who had ſome time ſince put away his wife, (as is common among them) and taken another woman, and being now brought under ſome ſerious impreſſions, was earneſtly deſirous to know what God would have him do. When the law of God reſpecting *marriage* had been opened to them, and the cauſe of his leaving his wife enquired into; and when it appeared ſhe had given him no juſt occaſion by *unchaſtity* to deſert her, and that ſhe was willing to forgive his paſt miſconduct, he was then told, that it was his indiſpenſable duty to renounce the woman he had laſt taken, and receive the other who was his proper wife; with which he chearfully complied, and thereupon publicly renounced the woman he had laſt taken, and publicly promiſed to live with his wife during life.——And here appeared a clear demonſtration of the power of God's word upon their hearts. A few weeks before the whole world could not have perſuaded him to a compliance with Chriſtian rules in this affair.

Auguſt 15. I preached from Luke iv. 16—21. The word was attended with power upon the hearts of the hearers. There was much concern, many tears, and affecting cries among them.

them, and ſome were deeply wounded. There were ſome newly awakened, and convictions ſeemed to be promoted in others.—Thoſe that had received comfort, were likewiſe refreſhed and ſtrengthened, and the work of grace appeared to advance in all reſpects.

Auguſt 16. I ſpent a conſiderable time in converſing privately with ſundry of the Indians. I found one that had comfort, after preſſing concern, and could not but hope, when I diſcourſed with her, that her comfort was of the right kind.

In the afternoon toward the cloſe of my diſcourſe, divine truths were attended with conſiderable power upon the audience, and more eſpecially after public ſervice was over, when I particularly addreſſed the diſtreſſed perſons.

There was a great concern for their ſouls ſpread generally among them: but eſpecially there were two perſons newly awakened, one of whom was lately come, and the other had all along been very attentive, but could never before have any lively view of her periſhing ſtate. But now her ſpiritual diſtreſs was ſuch, that I had never ſeen *any* more preſſing. Sundry *old* men were alſo in diſtreſs for their ſouls; ſo that they could not refrain from weeping and crying out aloud, and their bitter groans were the moſt convincing, as well as affecting evidence of the depth of their inward anguiſh.—God is powerfully at work among them! True and genuine convictions of ſin are daily promoted in many inſtances, and

and ſome are newly awakened from time to time.

Auguſt 17. I ſpent much time in private conferences with the Indians. I found one who had newly obtained comfort, after a long ſeaſon of ſpiritual diſtreſs, (he was one of my hearers in the Forks of Delaware for more than a year, and now followed me hither under deep concern) and I had abundant reaſon to hope that his comfort was well grounded.

Friday, Auguſt 23. I ſpent ſome time with the Indians in private diſcourſe; and afterwards preached. Several appeared deeply concerned for their ſouls, and could not but expreſs their inward anguiſh by tears and cries. But the amazing influence that has been ſo powerfully among them, ſeems, at preſent in ſome degree abated.

Auguſt 24. I ſpent the forenoon in diſcourſing to ſome of the Indians, in order to their receiving the ordinance of *baptiſm*. When I had opened the nature of the ordinance, the obligations attending it, the duty of devoting ourſelves to God in it, and the privilege of being *in covenant* with him, ſundry of them ſeemed to be filled with love to God, and delighted with the thoughts of giving up themſelves to him in that ſolemn and public manner.

Afterwards I diſcourſed publicly from 1 Theſſ. iv. 13—17. There was a ſolemn attention, and viſible concern in the time of public ſervice, which

which was afterwards increaſed by ſome further exhortation given them to come to Chriſt, and give up their hearts to him, that they might be fitted to "aſcend up and meet him in the air."

There were ſeveral Indians newly come, who thought their ſtate good, becauſe they had lived with the *white people*, although they were altogether unacquainted with the power of religion.

With thoſe I diſcourſed particularly after public worſhip, and was ſurprized to ſee their ſelf-righteous diſpoſition, and the high value they put upon their ſuppoſed attainments. Yet after much diſcourſe, one appeared convinced, that "by the deeds of the law no fleſh living ſhould be juſtified," and wept bitterly, inquiring, "what he muſt do to be ſaved?"

Lord's-day, Auguſt 25. I preached in the forenoon from Luke xv. 3—7. There being a multitude of *white* people preſent, I made an addreſs to them at the cloſe of my diſcourſe: but could not ſo much as keep them orderly; for ſcores of them kept walking and gazing about, and behaved more indecently than *any Indians* I ever addreſſed.

Afterwards I baptized *twenty-five* perſons of the Indians, fifteen adults, and ten children. Moſt of the adults I have reaſon to hope are renewed perſons: only the caſe of two or three appeared more doubtful.

After the croud of ſpectators was gone, I called the baptized perſons together, and diſcourſed to

to them in particular, minded them of the solemn obligations they were now under to live to God, and encouraged them to watchfulness and devotion, by setting before them the *comfort* and happy *conclusion* of a religious life.—This was a sweet season! Their hearts were engaged and chearful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God.—Love seemed to reign among them! They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them: and all their deportment towards each other was such, that a *serious spectator* might justly be excited to cry out with admiration, "Behold how they love one another!" Sundry of the other Indians at seeing and hearing these things, were much affected and wept bitterly, longing to be partakers of the same comfort that these discovered by their countenances as well as conduct.

Monday, August 26. I preached from John vi. 51—55. After I had discoursed some time, I addressed those in particular who entertained hopes that they were "passed from death to life." I opened to them the nature of those consolations Christ gives his people, shewed them that such have already the "beginnings of eternal life," (ver. 54.) and that their *heaven* shall be speedily completed.

I no sooner begun to discourse, but the *Christians* in the congregation began to be melted with

with affection to, and desire of the enjoyment of Christ, and of a state of perfect purity. They wept affectionately and yet joyfully, and their tears and sobs discovered *brokenness* of heart, and yet were attended with *comfort* and *sweetness*; so that this was a tender, affectionate, humble, delightful, melting, and appeared to be the genuine effect of the spirit of *adoption*. The influence spread from these through the whole assembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Christ, were surprisingly engaged in seeking him. Their number was now about *ninety-five* persons, and almost all affected either with *joy* in Christ, or with the *utmost concern* to obtain an interest in him.

Being convinced it was now my duty to take a journey to the Indians on Susquahannah river, after having spent some hours in public and private discourses with my people, I told them that I must leave them for the present, and go to their *brethren* far remote, and preach to them; that I wanted the spirit of God should go with me, without whom nothing could be done to any good purpose, as they themselves had had an opportunity to see: and asked them if they would not spend the remainder of the day in prayer for me, that God would go with me, and succeed my endeavours. * They chearfully complied, and soon after I left them (the sun being then about an hour and half high) they began,

gan and continued praying all night till break of day, never miſtruſting (they told me) till they went and ſaw the morning ſtar a conſiderable height, that it was later than common bed time.

This day an *old* Indian, who has all his days been an obſtinate *idolater*, was brought to give up his *rattles* (which they uſe for muſic in their *idolatrous* feaſts and dances) to the other Indians, who quickly deſtroyed them; and this without an attempt of mine in the affair, ſo that it was nothing but the power of God's word, without any particular application to this ſin, that produced this effect. Thus God has begun, thus he has hitherto carried on a work of grace among theſe Indians. May the glory be aſcribed to him, who is the ſole author of it!

[The next day he ſet out on a journey towards the forks of Delaware, deſigning to go from thence to Suſquahannah, before he returned to Croſweekſung. It was five days from his departure from Croſweekſung, before he reached the forks, going round by the way of Philadelphia, and waiting on the governor of Penſylvania, to get a recommendation from him to the chiefs of the Indians.]

Forks of Delaware.

Lord's-day, September 1. I preached to the Indians here, from Luke xiv. 16—23.

Afterwards I preached to a number of *white* people, and obſerved many of them in tears, and

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ſome who had been formerly as careleſs and unconcerned about religion as the Indians.

Towards night I diſcourſed to the Indians again and perceived a greater attention, and more viſible concern among them, than has been uſual in *theſe parts*.

September 3. I preached to the Indians from Iſ. liii. 3—6. The divine preſence ſeemed to be in the midſt of the aſſembly, and a conſiderable concern ſpread among them. Sundry perſons ſeemed to be awakened, among whom were two ſtupid creatures, that I could ſcarce ever before awake while I was diſcourſing to them.

Wedneſday, September 4. I rode 15 miles to an Iriſh ſettlement, and preached there from Luke xiv. 22. " and yet there is room." God was pleaſed to afford me ſome tenderneſs and enlargement in the firſt prayer, and much freedom, as well as warmth in the ſermon. There were many tears in the aſſembly: the people of God ſeemed to melt, and others to be in ſome meaſure awakened. Bleſſed be the Lord, that lets me ſee his work going on in one place and another.

September 5. I diſcourſed to the Indians from the parable of the ſower, and afterwards converſed particularly with ſundry perſons, which occaſioned them to weep, and even to cry out in an affecting manner, and ſeized others with ſurpriſe and concern. Several of theſe had been with me to Croſweekſung, and ſome of them felt the power of God's word. I aſked one of them why he cried?

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He replied, " When he thought how Chriſt was ſlain like a lamb and ſpilt his blood for ſinners, he could not help crying :" and thereupon burſt into tears and cries again. I then aſked his wife, who likewiſe had been abundantly comforted, wherefore ſhe cried? She anſwered, " She was grieved that the Indians here would not come to Chriſt, as well as thoſe at Croſweekſung." I aſked her if ſhe found a heart to pray for them, and whether Chriſt had been near to her of late in prayer, as in time paſt? (which is my uſual method of expreſſing a ſenſe of the divine preſence.) She replied, " Yes, he had been near to her; and that at ſometimes when ſhe had been praying alone, her heart loved to pray ſo, that ſhe could not bear to leave the place, but wanted to ſtay and pray longer."

Lord's-day, September 8. I diſcourſed to the Indians, forenoon and afternoon. The word of God ſeemed to fall with *weight* and influence upon them. There were but few preſent, but moſt that were, were in tears, and ſundry cried out under diſtreſſing concern for their ſouls.

There was one man awakened, who never before diſcovered any concern for his ſoul. There appeared a remarkable work of the Spirit, not unlike what had been at Croſweekſung. It ſeemed as if the divine influence had ſpread from thence to this place.

Sundry of the careleſs white people now preſent were ſtartled ſeeing the power of God ſo prevalent among the Indians. I then made a particular addreſs to them, which ſeemed to make ſome impreſſion upon them.

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In the evening God was pleaſed to enlarge me in prayer, and give me freedom at the throne of grace; I cried to God for the enlargement of his kingdom, particularly among my dear people: and for many dear miniſters of my acquaintance, both in theſe parts and in New-England. And my ſoul was ſo engaged in that ſweet exerciſe, that I knew not how to leave the mercy ſeat. I ſaw God was both able and willing to do all that I deſired. And when I was going to bed, God helped me to renew my petitions with ardency and freedom.

Monday, September 9. I left the Forks of Delaware, and ſet out for Suſquahannah-river, directing my courſe towards the Indian-town more than an hundred and twenty miles weſtward from the Forks.

September 13. After having lodged out three nights at the Indian-town on Suſquahannah called Shaumoking, (one of the places I viſited in May laſt,) and was kindly received by the Indians; but had little ſatisfaction by reaſon of the heatheniſh dance they held in the houſe where I was obliged to lodge, which I could not ſuppreſs, though I often intreated them to deſiſt, for the ſake of one who was ſick in the houſe.

This town lies partly on the eaſt ſide of the river, partly on the weſt, and partly on a large iſland in it, and contains upwards of fifty houſes, and near three hundred perſons: but of three different tribes, ſpeaking three languages wholly *unintelligible*

intelligible to each other. About one half of its inhabitants are Delawares, the others called Senakas, and Tutelas. The Indians of this place are counted the moſt drunken, miſchievous, and ruffianly *fellows* of any in theſe parts; and *Satan* ſeems to have his *ſeat* in this *town* in an eminent manner.

Saturday, September 14. I viſited the Delaware king, (who was ſuppoſed to be at the point of death when I was here in May, but was now recovered,) diſcourſed with him and others reſpecting Chriſtianity, and had more encouragement than I expected. The *king* appeared willing to be inſtructed; this gave me ſome hope, that God would open an *effectual door* for my preaching the goſpel here. This was a refreſhment to me in the wilderneſs, and rendered my *ſolitary* circumſtances comfortable.

* In the evening my ſoul was enlarged in prayer; eſpecially, that God would ſet up his kingdom in this place. My ſoul cried, "Lord, ſet up thy kingdom, for thine own glory. Gloriſy thyſelf; and I ſhall rejoice. Get honour to thy bleſſed name; and this is all I deſire. Do with me juſt what thou wilt. Bleſſed be thy name for ever, that thou art God, and that thou wilt gloriſy thyſelf. O that the whole world might gloriſy thee! O let theſe poor people be brought to know thee, and love thee, for the glory of thy ever-bleſſed name!"

Lord's-

Lord's day, September 15. I visited the *chief* of the Delawares again; and discoursed to the Indians in the afternoon. I still hoped that God would open their hearts to receive the gospel, though many of them were so drunk from day to day, that I could get no opportunity to speak to them.

September 16. I spent the forenoon with the Indians, endeavouring to instruct them from house to house, and to engage them, to be friendly to Christianity.

Towards night I went to a part of the town where they were *sober*, and got together near fifty persons of them.—There was a surprising attention among them, and they manifested a desire of being further instructed. There was also one or two that seemed to be touched, and appeared pleased with some conversation in private, after I had concluded my public discourse.

My spirits were much refreshed, and I could not but return with my interpreter (having no *other companion* in this journey) to my poor hard lodgings, rejoicing in hopes that God designed to set up his kingdom here, and found uncommon freedom in addressing the throne of grace for the accomplishment of so glorious a work.

September 17. I spent the forenoon in discoursing to the Indians. About noon I left Shaumoking, (most of the Indians going out this day to hunt,) and travelled down the river south-westward.

September 19. I visited an Indian town called *Juneauta*, situate on an island in Susquahannah. I was much discouraged with the behaviour of the Indians here. Although they appeared friendly when I was with them last spring; yet they now seemed resolved to retain their Pagan notions, and persist in their *idolatrous* practices.

September 20. I visited the Indians again at Juneauta island, and found them busy in making preparations for a great *sacrifice* and *dance*. So I had no opportunity to get them together in order to discourse about Christianity. My spirits were much sunk, especially seeing I had now no interpreter but a Pagan, who was as much attached to *idolatry* as any of them. However, I discoursed privately with some of them, but without any apparance of success.

In the evening they met together, near an hundred of them, and danced round a large fire, having prepared ten fat deer for the *sacrifice*. The fat of the inwards they burnt in the fire while they were dancing, and sometimes raised the flame to a prodigious height, at the same time yelling and shouting in such a manner, that they might have been heard two miles or more.

They continued their *sacred dance* all night; after which they eat the *flesh* of the *sacrifice*, and retired each to his lodging.

I enjoyed little satisfaction this night, being entirely alone on the island, (as to any Christian company,) and having walked to and fro' till

body and mind were much oppreſſed, I at length crept into a little crib made for corn, and there ſlept on the poles.

* Lord's-day, September 21. I ſpent the day with the Indians on the iſland. As ſoon as they were up, I attempted to inſtruct them, and laboured to get them together, but quickly found they had ſomething elſe to do; for they gathered together all their *powwows*, (or conjurers,) and ſet about half a dozen of them to playing their tricks, and acting their frantic poſtures, in order to find out why they were ſo ſickly, numbers of them being at that time diſordered with a *fever*, and bloody *flux*. In this they were engaged for ſeveral hours, making all the wild diſtracted motions imaginable: ſometimes ſinging; ſometimes howling; ſometimes extending their hands to the utmoſt ſtretch, ſpreading all their fingers, and ſeemed to puſh with them, as if they deſigned to fright ſomething away, or at leaſt keep it off at arms-end; ſometimes ſtroking their faces with their hands, then ſpurting water as fine as miſt; ſometimes ſitting flat on the earth, then bowing down their faces to the ground; wringing their ſides, as if in pain and anguiſh: twiſting their faces, turning up their eyes, grunting, or puffing.

* Their monſtrous actions ſeemed to have ſomething in them peculiarly ſuited to raiſe the devil, if he could be raiſed by any thing odd and frightful. Some of them were much more fervent in the buſineſs than others, and ſeemed to

chant

chant, *peep*, and *mutter* with a great degree of warmth and vigour. I ſat about thirty feet from them, (though undiſcovered) with my bible in my hand, reſolving, if poſſible, to ſpoil their ſport, and prevent their receiving any anſwers from the *infernal* world. They continued their hideous charms for more than three hours, until they had all wearied themſelves out, although they had taken ſundry intervals of reſt: and at length broke up, I apprehended, without receiving any anſwer.

After they had done powwowing, I attempted to diſcourſe with them about Chriſtianity: but they ſoon ſcattered, and gave no opportunity. A view of theſe things, while I was deſtitute of the ſociety of any one that ſo much as "named the name of Chriſt," greatly ſunk my ſpirits, ſo that I had no heart nor power to make any further attempts among them.

The Indians of this iſland many of them underſtand Engliſh, having formerly lived in Maryland near the white people, but are very vicious, drunken, and profane, although not ſo *ſavage* as thoſe who have leſs acquaintance with the Engliſh. Their method of *charming* over the ſick, ſeems ſomewhat different from that of other Indians: and the whole of it perhaps is an imitation of what ſeems, by Naaman's expreſſion, 2 Kings v. 11. to have been the cuſtom of the ancient Heathens. For it ſeems chiefly to conſiſt in their "ſtriking their hands over the diſeaſed," repeatedly

edly ſtroking of them, " and calling upon their gods," excepting the ſpurting of water, and ſome other frantic ceremonies common to the other *conjurations*.

* When I was in theſe parts in May laſt, I had an opportunity of learning many of the cuſtoms of the Indians: I then travelling more than an hundred and thirty miles upon the river above the Engliſh ſettlements; and had in that journey a view of perſons of *ſeven* or *eight* diſtinct tribes, ſpeaking ſo many different languages. But of all the ſights I ever ſaw among them, none appeared ſo near a-kin to what is uſually imagined of *infernal powers*, as the appearance of one who was a devout and zealous reformer, or rather reſtorer, of what he ſuppoſed was the ancient religion of the Indians. He made his appearance in his *pontificial garb*, which was a coat of *bear ſkins*, dreſſed with the hair on, and hanging down to his toes, a pair of bear-ſkin ſtockings, and a great *wooden* face, painted the one half black and the other tawny, about the colour of an Indian's ſkin, with an extravagant mouth, cut very much awry; the face faſtened to a bear-ſkin cap, which was drawn over his head. He advanced toward me with the inſtrument in his hand that he uſed for muſic in his *idolatrous worſhip* which was a dry *tortoiſe-ſhell*, with ſome corn in it, and the neck of it drawn on a piece of wood, which made a very convenient handle. As he came forward, he beat his tune with the

rattle,

rattle, and danced with all his might, but did not ſuffer any part of his body, not ſo much as his fingers, to be ſeen: and no man would have gueſſed, by his appearance, that he could have been a human creature. When he came near me, I could not but ſhrink away from him, although it was then noon day, and I knew who it was. He had a houſe conſecrated to religious uſes, with divers images cut out upon the ſeveral parts of it; I went in and found the ground beat almoſt as hard as a rock with their frequent dancing.—I diſcourſed with him about Chriſtianity, and ſome of my diſcourſe he ſeemed to like, but ſome of it he diſliked entirely. He told me that God had taught him his religion, and that he never would turn from it, but wanted to find ſome that would join heartily with him in it; for the Indians, he ſaid, were grown very degenerate. He had thoughts, he ſaid, of leaving all his friends, and travelling abroad, in order to find ſome that would join with him; for he believed God had ſome good people ſome where, that felt as he did. He had not always, he ſaid, felt as he now did, but had *formerly* been like the reſt of the Indians, until about four or five years ago: then, he ſaid, his heart was very much diſtreſſed, ſo that he could not live among the Indians, but got away into the woods, and lived alone for ſome months. At length, he ſays, God ſhewed him what he ſhould do; and ſince that time he had known God, and tried to ſerve him;

and loved all men, be they who they would, ſo as he never did before.—He treated me with uncommon courteſy, and ſeemed to be hearty in it.——And I was told by the Indians, that he oppoſed their drinking ſtrong liquor with all his power; and if at any time he could not diſſuade them from it, he would leave them, and go crying into the woods. It was manifeſt he had a ſet of religious notions that he had looked into *for himſelf*, and not taken for *granted* upon bare tradition; and he reliſhed or diſreliſhed whatever was ſpoken of a religious nature, according as it either agreed or diſagreed with *his ſtandard*. And while I was diſcourſing he would ſometimes ſay, "Now that I like: ſo God has taught me." And ſome of his ſentiments ſeemed very juſt. Yet he utterly denied the being of a *devil*, and declared there was no ſuch creature known among the Indians of old times. He likewiſe told me, that departed ſouls all went ſouthward, and that the difference between the good and bad was this, that the *former* were admitted into a beautiful town with *ſpiritual* walls, or walls agreeable to the nature of ſouls; and that the *latter* would for ever hover round thoſe walls, and in vain attempt to get in. He ſeemed to be ſincere, honeſt, and conſcientious in his *own way*, which was more than I ever ſaw in any other Pagan; and I perceived he was derided among moſt of the Indians as a *preciſe zealot*. I muſt ſay, there was ſomething

thing in his temper that looked more like true religion than any thing I ever obſerved among other Heathens.

Sept. 22. I made ſome further attempts to inſtruct the Indians on this iſland, but all to no purpoſe. They live ſo near the white people, that they are always in the way of ſtrong liquor, as well as the ill examples of *nominal* Chriſtians; which renders it unſpeakably difficult to treat with them about Chriſtianity.

[On Monday, September 23. He left the Indians, in order to his return to the Forks of Delaware, in a very weak ſtate of body, and under dejection of mind, which continued the two firſt days of his journey.]

Thurſday, September 26. I was ſtill much diſordered in body, and able to ride but ſlowly, I continued my journey however. Near night I arrived at the Iriſh ſettlement, about fifteen miles from mine own houſe. This day I was much exerciſed with a ſenſe of my barrenneſs: and verily thought, there was no creature that had any true grace, but what was more ſpiritual and fruitful than I: I could not think that any of God's children made ſo poor a hand of living to God as I.

Forks of Delaware.

October 1. I diſcourſed to the Indians here, and afterwards invited them to follow me to

Crofweekfung as foon as their conveniency would admit; which invitation fundry of them chearfully accepted.

Saturday, October 5. I preached at Crofweekfung, from John xiv 1—6. The divine prefence feemed to be in the aſſembly. Numbers were affected, and fome comforted.

O what a difference is there between thefe and the Indians upon Sufquehannah! To be with *thofe* feemed like being baniſhed from God and all his people; to be with *thefe* like being admitted into his family, and to the enjoyment of his prefence! How great is the change made upon thefe Indians, who not many months ago were as averfe to Chriſtianity, as thofe upon Sufquehannah!

Lord's-day, October 6. I preached in the forenoon from John x. 7—11. There was a conſiderable melting among my people; the young Chriſtians were comforted and ſtrengthened, and one or two perſons newly awakened.

In the afternoon I diſcourſed on the ſtory of the jailor, Acts xvi. and in the evening expounded Acts xx. 1—12. There was at this time a melting through the whole aſſembly. There was ſcarce a dry eye to be ſeen among them, and nothing but what tended to excite a Chriſtian ardour and ſpirit of devotion.

After public ſervice I withdrew, and the Indians continued praying among themſelves for near two hours together; which exercifes appeared

peared to be attended with a bleſſed influence from on high.

I could not but earneſtly wiſh that numbers of God's people had been preſent at this ſeaſon, to ſee and hear theſe things which I am ſure muſt refreſh the heart of every true lover of Zion. To ſee thoſe, who very lately were ſavage Pagans and idolaters, "having no hope, and without God in the world," now filled with a ſenſe of divine love, and worſhipping the "Father in ſpirit and in truth," was not a little affecting; and eſpecially to ſee them ſo tender and humble, as well as lively, fervent, and devout.

Monday October 7. Being called by the church of Eaſt-Hampton on Long-Iſland, as a member of a council, to adviſe in affairs of difficulty in that church, I ſet out this morning, before it was well light, and travelled to Eliſabeth-Town.

[He proſecuted his journey with the other miniſters that were ſent for: and did not return till October 24.]

October 24. I diſcourſed from John iv. 13—14. There was a great attention, and an unaffected melting in the aſſembly.—It is ſurpriſing to ſee how eager they are to hear the word of God. I have often thought they would chearfully attend divine worſhip twenty-four hours together.

October 25. I diſcourſed to my people on the *reſurrection*, from Luke xx. 27—36. And when I came to mention the bleſſedneſs the

good ſhall enjoy at that ſeaſon; their final freedom from death, and ſorrow; their equality to the *angels* in regard of their nearneſs to, and enjoyment of Chriſt; and their being the *children of God*, openly acknowledged by him *as ſuch*; I ſay, when I mentioned theſe things, numbers of them were much affected, and melted with a view of this bleſſed ſtate.

October 26. Being called to aſſiſt in the adminiſtration of the Lord's-ſupper in a neighbouring congregation, I invited my people to go with me, who embraced the opportunity chearfully, and attended the diſcourſes of that ſolemnity with diligence and affection, moſt of them now underſtanding ſomething of the Engliſh language.

Lord's-day, October 27. While I was preaching to a vaſt aſſembly of people abroad, who appeared generally eaſy and ſecure enough, there was one Indian woman, a ſtranger, who never heard me preach before, nor ever regarded any thing about religion, (being now perſuaded by ſome of her friends to come though much againſt her will) was ſeized with a preſſing concern for her ſoul, and ſoon after expreſſed a great deſire of going home, (more than forty miles diſtant) to call her huſband, that he alſo might have a concern for his ſoul. Some other of the Indians alſo appeared to be affected with divine truths this day.

The

The pious people of the Engliſh (numbers of whom I had an opportunity to converſe with) ſeemed refreſhed with ſeeing the Indians worſhip God in that devout and ſolemn manner, and could not but "glorify God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life."

* Oct. 28. I diſcourſed from Matth. xxii. 1—13. I was enabled to adapt my diſcourſe to the capacities of my people, "I know not how," in a plain, eaſy, and familiar manner, beyond all that I could have done by the utmoſt ſtudy: and this, with as much freedom, as if I had been addreſſing a common audience, who had been inſtructed in Chriſtianity all their days.

* The word of God at this time ſeemed to fall upon the aſſembly with a divine power, eſpecially toward the cloſe of my diſcourſe: there was both a ſweet melting, and bitter mourning in the audience.—The Chriſtians were refreſhed and comforted, convictions revived in others, and ſundry perſons newly awakened who had never been with us before; and ſo much of the divine preſence appeared in the aſſembly, that it ſeemed, "this was no other than the gate of heaven." All that had any reliſh of divine things were even conſtrained to ſay, "Lord, it is good for us to be here!" If ever there was among my people an appearance of the New Jeruſalem—"as a bride adorned for her huſband," there was at this time. And ſo agree-

able was the entertainment, that I could ſcarce tell how to leave the place.

Lord's-day, October 23. I baptized *fourteen* Indians, ſix adults and eight children: one of theſe was near *fourſcore* years of age, and I have reaſon to hope God has brought her home to himſelf: two of the others were men of *fifty* years old, who had been ſingular even among the Indians for their wickedneſs; one of them had been a murderer, and both notorious drunkards, as well as exceſſive quarrelſome; but now I cannot but hope both are really changed. I deferred their baptiſm for many weeks, that I might have more opportunities to obſerve the fruits of thoſe impreſſions they had been under. Indeed there was but one of the adults but had given me grounds to hope, that God had wrought a good work in their hearts.

Nov. 4. There were ſundry of the perſons lately come from remote places, that were now brought under deep concern for their ſouls; particularly one, who not long ſince came half drunk, and railed on us, and attempted to diſturb us while engaged in divine worſhip, was ſo diſtreſſed, that ſhe ſeemed unable to get any eaſe without an intereſt in Chriſt. There were many tears and affectionate groans in the aſſembly in general, ſome weeping for themſelves, others for their friends. And though perſons are doubtleſs much more eaſily affected now, than they were in the beginning to this religious concern, when tears and cries for their

their ſouls were things unheard of among them; yet, their affection in general appeared *genuine* and *unfeigned*; and eſpecially in thoſe newly awakened.

I baptized a child this day, and perceived ſeveral of the baptized perſons, affected, as being thereby minded of their own ſolemn engagements.

I have now baptized in all *forty-ſeven* perſons of the Indians, twenty-adults, and twenty four children; thirty-five of them belonging to theſe parts, and the reſt to the Forks of Delaware: and they have none of them yet been a diſgrace to their profeſſion.

Before I proceed, I would make a few remarks.

And *1ſt*, It is remarkable that God began this work among the Indians at a time when I had the leaſt proſpect of ſeeing a work of grace among them. My bodily ſtrength being then much waſted by a tedious journey to Suſquahannah, my mind exceedingly depreſſed with a view of the unſucceſsfulneſs of my labours, I had little to hope that God would make me inſtrumental of the ſaving converſion of any of the Indians, whence I was ready to look upon myſelf as a burden to the ſociety that employed me. I began to entertain ſerious thoughts of giving up my miſſion; and almoſt reſolved I would, at the concluſion of the year, if I had no better proſpect in my work than I had hitherto had.

In this frame of mind I firſt viſited theſe Indians at Crofweekſung, apprehending it was my duty to make

make some attempts for their conversion, though I cannot say, I had any hope of success.

And yet *this* was the very season that God saw fit to begin this glorious work in! And thus he "ordained strength out of weakness," by making bare his almighty arm at a time when *all hopes* and *human probabilities* failed.—"Whence I learn that it is good to follow the path of duty, though in the midst of darkness and discouragement."

2*dly*, It is remarkable how God, in a manner almost *unaccountable*, called these Indians together and how he seised their minds with the most solemn concern as fast as they came to the place where his word was preached. When I first came into these parts, I found not one man at the place, but only four *women*, and a few children: but before I had been there many days, they gathered from all quarters, some from more than twenty miles distant: and when I made them a second visit, some came more than forty miles to hear me.

And many came without any intelligence of what was going on here, and consequently without any design, so much as to gratify their curiosity; so that it seemed as if God had summoned them together from all quarters for nothing else but to deliver his message to them.

Nor is it less surprising that they were one after another affected with a solemn concern, almost as soon as they came upon the spot were divine truths were taught them. I could not but think, their coming

coming to this place was like Saul and his meſſengers coming among the prophets; they no ſooner came but they propheſied: and theſe were almoſt as ſoon affected with a ſenſe of their ſin and miſery, and with an earneſt concern for deliverance, as they made their appearance in our aſſembly.——After this work of *grace* began with power among them, it was common for *ſtrangers* of the Indians, before they had been with us one day, to be deeply convinced of their ſin and miſery, and to inquire with great ſolicitude, "What they ſhould do to be ſaved?"

3*dly*, It is likewiſe remarkable how God preſerved theſe poor ignorant Indians from being prejudiced againſt me, and the truths I taught them. There were many attempts made by ſome of the *white* people to prejudice them againſt, or fright them from Chriſtianity. They ſometimes told them, the Indians were well enough already:—that there was no need of all this *noiſe* about Chriſtianity:—that if they were Chriſtians, they would be in no better, no ſafer, or happier ſtate, than they were already.

Sometimes they told them, that I was a *knave*, a *deceiver*: that I taught them lies, and had no other deſign but to impoſe upon them.

And when none of theſe ſuggeſtions would avail, they told the Indians, "My deſign was to gather together as large a body of men as I could, and ſell them to England for ſlaves." Nothing could be more likely to terrify the Indians, they

they being naturally of a jealous diſpoſition, and the moſt averſe to a ſtate of ſervitude perhaps of any people living.

But all theſe inſinuations (through divine goodneſs) conſtantly turned againſt the *authors* of them, and only ſerved to engage the affections of the Indians more firmly to me: for they could not but obſerve, that the perſons who endeavoured to imbitter their minds againſt me, were altogether unconcerned about their own ſouls, and not only ſo, but vicious and profane; and thence could not but argue, that if they had no concern for their *own*, it was not likely they ſhould have any for the ſouls of *others*.

It ſeems the more wonderful that the Indians were preſerved from hearkening to theſe ſuggeſtions, as I was an utter ſtranger among them, and could give no aſſurance of my ſincere affection, by any thing that was paſt,—while the perſons that inſinuated theſe things were their old acquaintance, who had had frequent opportunities of gratifying them, and conſequently had the greateſt intereſt in their affections.

4*thly*, Nor is it leſs wonderful how God was pleaſed to provide a *remedy* for my want of ſkill in the Indian language, by remarkably fitting my interpreter for, and aſſiſting him in the performance of his work. It might be ſuppoſed I muſt labour under a vaſt diſadvantage in addreſſing the Indians by an interpreter, and that divine truths would loſe much of their *energy*, by coming to the

the audience from a *second hand.* But although this has often been the case in times past, when my interpreter had little sense of divine things, yet now it is quite otherwise. I cannot think my addresses to the Indians since the beginning of this season of grace, have lost any thing of the power with which they were made, unless it were sometimes for want of pertinent expressions in the Indian language. My interpreter had before gained some good degree of *doctrinal* knowledge, whereby he was capable of understanding and communicating the *meaning* of my discourses, without being obliged to interpret word for word. He had likewise an *experimental* acquaintance with divine things; and it pleased God at this season to inspire his mind with longing desires for the conversion of the Indians, and to give him admirable zeal and fervency in addressing them. And it is remarkable, that when I was favoured with any *special assistance*, and enabled to speak with more than common *freedom*, *fervency*, and *power*, he was affected in the same manner almost instantly, and enabled to speak in the same *pathetic* language that I did. And a *surprising energy* often accompanied the word at such seasons; so that the face of the whole assembly would be changed almost in an instant, and tears and sobs became common among them.

He likewise took pains day and night to inculcate upon the Indians the truths I taught them daily;

daily; and this not from ſpiritual pride, but from a ſpirit of faithfulneſs, and an honeſt concern for their ſouls.

And thus God, without bestowing on me the *gift of tongues*, could find a way wherein I might be effectually enabled to convey the truths of his glorious goſpel to the minds of theſe poor benighted Pagans.

Laſtly, The *effects* of this work have been very remarkable. I doubt not but that many of theſe people have gained more knowledge of divine truths ſince June laſt, than could have been inſtilled into their minds by the moſt diligent uſe of proper means for whole *years* together, without ſuch a divine influence. Their Pagan notions and *idolatrous* practices ſeem to be entirely abandoned. They are regularly diſpoſed in the affairs of marriage; an inſtance whereof I have given in my Journal of Auguſt 14. They ſeem generally divorced from *drunkenneſs*, their darling vice, and the "ſin that eaſily beſets them:" ſo that I do not know of more than two or three who have been my ſteady hearers, that have drank to exceſs ſince I firſt viſited them, although before it was common for ſome or other of them to be drunk almoſt every day: and ſome of them ſeem now to fear this ſin in particular more than death itſelf. A principle of honeſty and juſtice appears in many of them, and they ſeem concerned to diſcharge their old debts, which they have neglected, and, perhaps,

ſcarce

ſcarce thought of for years paſt. Their manner of living is much more decent and comfortable than formerly. *Love* reigns among them, eſpecially thoſe who have experienced a real change: and I never ſaw any appearance of *bitterneſs* or *cenſorioufneſs*, nor any diſpoſition to "eſteem themſelves better than others."

* As their ſorrows under *convictions* have been great and preſſing, ſo many of them have ſince appeared to "rejoice with joy unſpeakable." And yet their conſolations do not incline them to *lightneſs*; but are attended with *ſolemnity*, and with *tears*, and brokenneſs of heart. And in this reſpect ſome of them have been ſurpriſed at themſelves, and have with concern obſerved to me, that "when their hearts have been glad," "they could not help crying for all."

Upon the whole, here are all the evidences of a remarkable work of grace that can reaſonably be looked for. May the *great Author* maintain and promote the ſame *here*, and propagate it *every where*, till "the whole earth be filled with his glory!"

I have now rode more than three thouſand miles ſince the beginning of March laſt; and almoſt the whole of it has been as a *miſſionary*, upon the deſign of propagating *Chriſtian knowledge* among the Indians. I have taken pains to look out for a *colleague*, to travel with me; but have not as yet found any perſon qualified and diſpoſed for this good work.

As

As theſe poor Pagans ſtood in need of having "line upon line, and precept upon precept," in order to their being grounded in the principles of Chriſtianity; ſo I preached "publickly and taught from houſe to houſe," almoſt every day for *whole weeks* together. And my *public* diſcourſes did not then make up the one half of my work, while there were ſo many conſtantly coming to me with that important inquiry, "What muſt we do to be ſaved?" And yet I can ſay, (to the praiſe of God) that the ſucceſs with which my labours were crowned, unſpeakably more than compenſated for the labour itſelf, and was likewiſe a great means of carrying me through fatigues, which my nature would have ſunk under, without ſuch an encouraging proſpect. But although this ſucceſs has afforded matter of ſupport, comfort and thankfulneſs: yet in this ſeaſon I have found great need of aſſiſtance in my work, and have been much oppreſſed for want of *one* to bear a part of my *labours* and *hardſhips*.——

"May the Lord of the harveſt ſend forth other labourers into this part of his harveſt, that thoſe who ſit in darkneſs may ſee great light, and that the whole earth may be filled with the knowledge of himſelf!"

[Tueſday, November 5. He left the Indians, and ſpent the remaining part of this week in travelling to various parts of New-Jerſey, in order to get a *collection* for the uſe of the Indians, and to obtain a *ſchool-maſter* to inſtruct them.]

Lord's-

Lord's day, November 10. [At Elisabeth-Town] I preached in the forenoon from 2 Cor. v. 20. God was pleased to give me freedom and fervency; and the presence of God seemed to be in the assembly; numbers were affected, and there were many tears among them. In the afternoon I preached from Luke xiv. 22. "And yet there is room." I was favoured with divine assistance in the first prayer, and poured out my soul to God with a filial temper; the living God also assisted me in sermon.

Friday, November 15. I could not cross the ferry by reason of the violence of the wind; nor could I enjoy any place of retirement at the ferry house. Yet God gave me some satisfaction in meditation, and lifting up my heart to God in the midst of company. And although some were drinking and talking profanely, yet my mind was calm and composed. And I could not but bless God, that I was not like to spend an eternity in such company.

Saturday, November 16. I crossed the ferry and arrived at Elisabeth's-Town near night. I was in a composed frame of mind, and felt an entire resignation with respect to a loss I had lately sustained, in having my horse stolen from me the last Wednesday night.

* Friday, November 22. I rode to Mr. Tennent's and from thence to Crosweeksung. Oh that I could fill up all my time, whether in the house or by the way, for God! I was enabled this

this day to give up my soul to God, and put all my concerns into his hands: and found real consolation in the thought of being entirely at his disposal and having no will or interest of my own. I have received my *all* from God! Oh that I could return my *all* to God! Surely God is worthy of my highest affection, and most devout adoration; he is infinitely worthy, that I should make him my last end, and live for ever to him: Oh that I might never more, in any one instance, live to myself!

Lord's-day, November 24. I preached from the story of Zaccheus. When I insisted upon the *salvation* that *comes to the sinner*, upon his becoming a true believer, the word seemed to be attended with divine power.——Numbers were much affected;—former convictions were revived, one or two persons newly awakened;—and a most affectionate engagement appeared among them universally.

November 26. I was favoured with freedom and fervency in my discourse. Many wept affectionately, and scarce any appeared unconcerned. The influence that seized the audience appeared gentle, and yet deeply affected the heart. It excited in the persons under convictions of their lost state, heavy groans and tears:——and in others who had obtained comfort, a sweet and humble melting. It seemed like the gentle but steady showers that effectually water the earth.

The persons lately awakened, were deeply distressed, and appeared earnestly solicitious to obtain an

an intereſt in Chriſt: and ſome of them, in anguiſh of ſpirit, ſaid, "They knew not what to do, nor how to get their wicked hearts changed."

November 28. After public ſervice was over, I aſked one of the Indians who wept moſt affectionately, "What ſhe now wanted?" She replied, "Oh to be with Chriſt! She did not know how to ſtay." This was a bleſſed refreſhing ſeaſon to the religious people in general. The Lord Jeſus Chriſt ſeemed to manifeſt his divine glory to them, as when *transfigured* before his diſciples. And they were ready univerſally to ſay, "Lord it is good for us to be here."

The influence of God's word was not *confined* to thoſe who had given evidences of being truly gracious, though I calculated my diſcourſe for, and directed it *chiefly* to ſuch: but it appeared to be a ſeaſon of divine power in the whole aſſembly; ſo that moſt were, in ſome meaſure affected. And one aged man in particular, lately awakened, was now brought under deep and preſſing concern, and was earneſtly inquiſitive "how he might find Jeſus Chriſt."

God ſeems ſtill to vouchſafe the influence of his bleſſed Spirit, in all our meetings for divine worſhip.

November 30. I preached near night, after having ſpent ſome hours in private conference with ſome of my people. I explained the ſtory of the rich man and Lazarus, Luke xvi. 19. 26.

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The word made powerful impreſſions upon many, eſpecially while I diſcourſed of the bleſſedneſs of "Lazarus in Abraham's boſom." *This* I could perceive, affected them much more than what I ſpoke of the *rich man's* torments. And thus it has been uſually with them. They have appeared much more affected with the *comfortable* than the *dreadful* truths of God's word. And that which has diſtreſſed many of them under convictions, is, that they wanted, and could not obtain the happineſs of the godly; they have often appeared to be more affected with *this*, than with the *terrors* of hell. But whatever be the *means* of their awakening, it is plain, numbers are made *deeply ſenſible* of their ſin and miſery, the wickedneſs of their own hearts, their *utter inability* to help themſelves, or come to Chriſt for help, without divine aſſiſtance.

Lord's-day, December 1. I gave them particular cautions and directions relating to their conduct in divers reſpects. And preſſed them to *watchfulneſs* in all their deportment, ſeeing they were encompaſſed with thoſe that "waited for their halting," and who *ſtood ready* to draw them into *temptations* of every kind, and then to expoſe religion on their account.

Monday, December 9. I ſpent moſt of the day in procuring proviſions, in order to my ſetting up houſe-keeping among the Indians.

Tueſday,

Tuesday, December 10. Towards night I got into my own house.†

December 12. I preached from the parable of the ten virgins, Matth. xxv. The divine power seemed to attend this discourse, in which I was favoured with *uncommon* plainness of address, and enabled to open divine truths, in a maner *beyond myself*.—There appeared in many an affectionate concern for their souls: and it was refreshing to see them melted into tears; some with a *sense* of divine love, and some for *want* of it.

Lord's-day, December 15. I preached to the Indians from Luke xiii. 24, 28. Divine truths fell with weight upon the audience. Near night I discoursed to them again from Matth. xxv. 31. to 46. At which season also, the word appeared to be accompanied with divine influence, and made powerful impressions upon the assembly in general, as well as upon divers persons in a very particular manner. This was an amazing season of grace! "The word of the Lord," "was quick and powerful, sharper than a two-edged sword." The assembly was *deeply* wrought upon; and the impressions made by the word of God appeared solid and rational, worthy of the solemn truths by means of which they were produced.

† This is the third house that he built to dwell in by himself among the Indians: the first at Kaunaumeek in the county of Albany: the second at the Forks of Delaware in Pensylvania; and now this at Crosweeksung in New-Jersey.

O how did the hearts of the hearers seem to bow under the weight of divine truths! And how evident did it now appear that they *received* and *felt* them, " not as the word of man, but as the word of God!"

* December 16. There was much affection and concern in the assembly; especially one woman appeared in great distress. She was brought to such an *agony* in seeking after Christ, that the sweat ran off her face for a considerable time, although the evening was very cold; and her bitter cries were the most affecting indication of the *inward* anguish of her heart.

Saturday, December 21. My people having now attained to a considerable degree of knowledge in the principles of Christianity, I thought it proper to set up a *catechetical lecture*; and this evening attempted something in *that form*; proposing questions to them, receiving their answers, and then explaining and insisting as appeared proper upon each question. After which I endeavoured to make some practical improvement of the whole.—They were able readily and *rationally* to answer many important questions: so that I found their knowledge to exceed my expectations.—In the improvement of my discourse, when I came to open the blessedness of those who have so great and glorious a God, as had been spoken of, " for their everlasting friend and portion," sundry were much affected: and especially when I exhorted them " to be reconciled to God,"

God," through his dear Son, and *thus* to ſecure an intereſt in his everlaſting favour.

* Lord's-day, December 22. After my labours with the Indians, I ſpent ſome time in writing; and was much wearied with the labours of the day. I am conſcious to myſelf that my labours are as great and conſtant as my nature will bear, and that ordinarily I go to the extent of my ſtrength; ſo that I do all I can; but the miſery is, I do not labour with that *heavenly* temper, that ſingle eye to the *glory* of God, that I long for.

There were ſundry perſons of the Indians newly come here, who had frequently lived among the Quakers; and being more civilized than the generality of the Indians, they had imbibed ſome of the Quakers errors, eſpecially this, that if men would but live according to the dictates of their own conſciences, (or the *light within*,) there is no doubt of their ſalvation.——Theſe perſons I found much worſe to deal with than thoſe who are wholly under Pagan darkneſs, who make no *pretences* to knowledge in Chriſtianity, nor have any *ſelf-righteous* foundation to ſtand upon. However, they all, except one, appeared now convinced, that this was not ſufficient to ſalvation; ſince Chriſt himſelf had declared it ſo in the caſe of the young man. And ſeemed in ſome meaſure concerned to obtain that change of heart which I had been labouring to ſhew them the neceſſity of.

This was likewiſe a ſeaſon of *comfort* to ſome ſouls, and in particular to one who never before obtained any ſettled comfort.

When I came to enquire of her, how ſhe got relief from the diſtreſſes ſhe had lately been under, ſhe anſwered in broken Engliſh,‡ "Me try, me try, ſave myſelf, laſt my ſtrength be all gone, (meaning her ability to ſave herſelf,) could not me ſtir bit further. Den laſt me forced let Jeſus Chriſt alone, ſend me hell if he pleaſe." I ſaid, But you was not willing to go to hell, was you? She replied,† "Could not me help it. My heart he would wicked for all. Could not me make him good:" I aſked her, How ſhe got out of this caſe? She anſwered ſtill in the ſame broken language,§ "By by my heart be grad deſperately." I aſked her why her heart was glad? She replied, "Grad my heart Jeſus Chriſt do what he pleaſe with me. Den me tink, grad my heart Jeſus Chriſt ſend me

‡ In proper Engliſh thus, "I tried and tried to ſave myſelf, till at laſt my ſtrength was all gone, and I could not ſtir any further. Then at laſt I was forced to let Jeſus Chriſt alone to ſend me to hell if he pleaſed."

† In plain Engliſh thus, "I could not help it. My heart would be wicked for all I could do, I could not make it good.

§ "By and by my heart was exceeding glad that Jeſus Chriſt would do with me what he pleaſed. Then I thought my heart would be glad although Chriſt ſhould ſend me to hell. I did not care where he put me, I ſhould love him for all; *i. e.* do what he would with me.

me hell. Did not me care where he put me, me love him for all."

* And ſhe could not readily be convinced, but that ſhe was willing to go to hell, if Chriſt was pleaſed to ſend her there. Though the truth evidently was, her will was ſo ſwallowed up in the divine will, that ſhe could not frame any hell in her imagination that would be dreadful, provided it was the will of God to ſend her to it.

December 25. The Indians having been uſed upon Chriſtmas-days to drink and revel among the *white* people, I thought proper to call them together, and diſcourſe to them upon divine things: which I accordingly did from the parable of the barren figtree, Luke xiii. 6—9. The power of God appeared in the aſſembly, by awakening ſeveral ſtupid creatures, that were ſcarce ever moved before. And the impreſſions made upon the aſſembly in general, ſeemed not *ſuperficial*, but *deep* and heart-affecting. O how ready did they appear to comply with every thing they were convinced was their duty! God was in the midſt of us of a truth, bowing and melting ſtubborn hearts! How many tears and ſobs were then to be ſeen and heard among us! What livelineſs and ſtrict attention! What eagerneſs and intenſeneſs of mind! They ſeemed to watch and wait for the dropping of God's word, as the thirſty earth for the "former and latter rain."

December 26. This evening I was visited by a person under great spiritual exercise. She was a woman of more than *four-score* years old, and appeared to be much broken and very *childish* through age, so that it seemed impossible for man to instil into her mind any *notions* of divine things.—She was led by the hand into my house, and appeared in extreme anguish. I asked her, what ailed her? She answered, "That her heart was distressed, and she feared she should never find Christ." I asked her, when she began to be concerned? She answered to this effect, That she had heard me preach many times, but never "felt it in her heart" till the last sabbath; and then it came, she said, "all one as if a needle had been thurst into her heart;" since which time she had no rest day or night. She added, that on the evening before Christmas, a number of Indians being together at the house where she was, and discoursing about *Christ*, their talk *pricked her heart*, so that she could not sit up, but fell down on her bed; at which time *she went away*, (as she expressed it) and felt as if she dreamed, and yet is confident she did not dream. When she was thus gone, she saw, she says, two paths, one appeared very broad and crooked; and that turned to the left hand. The other appeared strait and very narrow; and that went up the hill to the right hand. She travelled, she said, for some time up the narrow right-hand path, till at length something seemed to obstruct her journey.

journey. She sometimes called it darkness, and sometimes compared it to a block or bar. She then remembered, she says, what she had heard me say about "striving to enter in at the strait gate," (although she took little notice of it at that time) and thought she would climb over this bar. But just as she was thinking of this, she came back again, as she termed it, meaning that she came to herself; whereupon her soul was extremely distressed, apprehending she had now turned back and forsaken Christ, and that there was therefore no hope of mercy for her.

I then proposed to her the provision made in the gospel for the salvation of sinners, and the ability and willingness of Christ "to save to the uttermost all (old as well as young) "that come to him." To which she seemed to give a hearty assent. But instantly replied, "Ay, but I cannot come; my wicked heart will not come to Christ, I do not know how to come." And this she spoke in anguish of spirit, striking her breast, with tears in her eyes; and with such earnestness in her looks as was indeed affecting.

She seems to be really convinced of her sin and misery, and her need of a change of heart: and her concern is abiding and constant. So that nothing appears but that this exercise may have a saving issue. And indeed there is ground to hope for it, seeing she is solicitous to obtain an interest in Christ, that her heart, (as she expresses it) prays day and night.

December 28. I diſcourſed to my people in the catechetical method I lately entered upon. And in the improvement of my diſcourſe, wherein I was comparing man's *preſent* with his *primitive* ſtate; and preſſing ſinners to take a view of their deplorable circumſtances without Chriſt; as alſo to ſtrive that they may obtain an intereſt in him; the Lord granted a remarkable influence of his bleſſed Spirit, and there was a great concern in the aſſembly: many were melted into tears, and the impreſſions made upon them ſeemed *deep* and heart affecting. And in particular, there were two or three perſons who appeared to be reduced almoſt to extremity; being convinced of the impoſſibility of helping themſelves, or mending their own hearts; and upon the *point* of giving up all hope *in themſelves*, and venturing upon Chriſt as naked, helpleſs and undone.

Lord's-day. December 29. I preached from John iii. 1—5. a number of white people were preſent, as is uſual upon the ſabbath. The diſcourſe ſeemed to have a *ſilent*, but *deep* and *piercing* influence upon the audience. Many wept and ſobbed affectionately. And there were ſome tears among the white people, as well as the Indians. Some could not refrain from crying *out*. But th impreſſions made upon their hearts, appeared chiefly by the extraordinary earneſtneſs of their attention, and their heavy ſighs and tears.

* After public worſhip was over, I went to my houſe, propoſing to preach again after a ſhort intermiſſion.

termiſſion. But they ſoon came in, one after another, with tears in their eyes, to know " what they ſhould do to be ſaved." And the divine Spirit in ſuch a manner, ſet home upon their hearts what I ſpoke to them, that the houſe was ſoon filled with cries and groans.——They all flocked together upon this occaſion, and thoſe whom I had reaſon to think in a Chriſtleſs ſtate, were almoſt univerſally ſeized with concern for their ſouls.

It was an amazing ſeaſon of *power* among them, and ſeemed as if God had " bowed the heavens and come down." So aſtoniſhingly prevalent was the operation upon old as well as young, that it ſeemed as if God was about to convert *all the world*. And I was ready to think *then*, that I ſhould never again deſpair of the converſion of any man or woman living.

* It is impoſſible to give a juſt deſcription of the appearence of things at this ſeaſon. A number were rejoicing that God had not taken away the influence of his bleſſed Spirit.——Refreſhed to ſee ſo many " ſtriving to enter in at the ſtrait gate ;"—and animated with ſuch concern for them that they wanted " to puſh them forward," as ſome of them expreſſed it.—At the ſame time numbers both of men and women, old and young, might be ſeen in tears, and ſome in anguiſh of ſpirit appearing in their very countenances, like condemned malefactors going towards the place of execution : ſo that there ſeemed a lively em-

blem of the folemn day of accounts; a mixture of heaven and hell; of joy unfpeakable, and anguifh inexpreffible.

* The concern was fuch, that I could not pretend to have any formal religious exercife among them: but fpent the time in difcourfing to one and another, fometimes all together, and concluded with prayer. *Such* were their circumftances, that I could fcarce have *half an hour*'s reft from fpeaking from about half an hour before twelve o'clock, (at which time I began public worfhip) till paft *feven* at night.

December 30. I was vifited by four or five young perfons under concern for their fouls, moft of whom were very lately awakened. They wept much while I difcourfed to them and endeavoured to prefs upon them the neceffity of *flying* to Chrift without delay, for falvation.

December 31. I fpent fome hours this day in vifiting my people from houfe to houfe: and fcarce left a houfe, without leaving fome or other of its inhabitants in tears, folicitoufly engaged to obtain an intereft in Chrift.

The Indians are now gathered together from all quarters to this place, and have built them little cottages, fo that more than *twenty* families live within a quarter of a mile of me, a very convenient fituation in regard both of public and private inftruction.

Wednefday, January 1, 1745-6. I am this day beginning a *New-Year*; and God has carried me through numerous trials and labours in the day.

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paſt. He has amazingly ſupported my feeble frame; for " having obtained help of God, I continue to this day." O that I might live nearer to God, this year than I did laſt! The buſineſs that I have been enabled to go through, I know, has been as great as nature is able to bear up under, and what would have ſunk me quite, without ſpecial ſupport. But alas! though I have done the labours and endured the trials, with what ſpirit I have done the one, and borne the other? How cold has my heart often been! and how little have I eyed the glory of God! I have found, that I could have no peace without filling up all my time with labours; and thus " neceſſity has been laid upon me;" yea, in that reſpect, I have loved to labour; but I could not ſenſibly labour for *God*, as I would have done. May I for the future be enabled more ſenſibly to make the glory of God my *all*.

January 2. I viſited ſome perſons newly come among us, who had ſcarce ever heard any thing of Chriſtianity (but the name). I endeavoured to inſtruct them in the firſt principles of religion in the moſt eaſy and familiar manner I could.

There are ſtrangers from remote parts almoſt continually dropping in, ſo that I have occaſion repeatedly to open and inculcate the *firſt principles* of Chriſtianity.

Near night I propoſed to have proceeded in my uſual method of catechiſing. But while we were engaged in the firſt prayer, the power of God came upon the aſſembly in ſo remarkable a manner, that I thought it more expedient to in-

fiſt upon the plentiful proviſion made for the redemption of periſhing ſinners, and to preſs them to a *ſpeedy* acceptance of the *great ſalvation*, than to aſk them queſtions about *doctrinal* points.

I baptized two perſons this day; one adult and one child.

The woman has diſcovered an heavenly frame of mind, from her firſt reception of comfort. One morning in particular ſhe came to ſee me, diſcovering an unuſual joy in her countenance; and when I inquired the reaſon of it, ſhe replied, "That God had made her feel that it was *right* for him to do as he pleaſed with all things? She moreover inquired, whether I was not ſent to preach to the Indians by ſome good people a great way off." I replied, Yes, by the good people in Scotland. She anſwered, "that her heart loved thoſe good people ſo, the evening before, that ſhe could ſcarce help praying for them all night, her heart would go to God for them."

* Wedneſday, January 8. My heart was drawn out after God: my ſoul was refreſhed and quickened; I had great hopes of the ingathering of precious ſouls to Chriſt; not only among my own people, but others alſo. I was ſweetly reſigned under my bodily weakneſs; willing to live or die, and deſirous to labour for God to the utmoſt of my ſtrength.

Friday, January 10. My ſoul was in a calm, compoſed frame, and my heart filled with love to all the world; and Chriſtian ſimplicity and tenderneſs

tenderneſs ſeemed to prevail and reign with me. Near night, I viſited a ſerious baptiſt miniſter, and had ſome agreeable converſation with him.

January 13. I was viſited by divers perſons under deep concern; one of whom was newly awakened.—It is a moſt agreeable work to treat with ſouls who are ſolicitouſly inquiring, "what they ſhall do to be ſaved?" And as we are never to "be weary in well-doing," ſo the obligation is peculiarly ſtrong when the work is ſo lively. And yet my health is ſo much impaired, and my ſpirit ſo waſted with my labours, and ſolitary manner of living, (there being no human creature in the houſe with me,) that their repeated and almoſt inceſſant application to me for help and direction, are ſometimes exceeding burdenſome. And what contributes much towards this difficulty is, that I am obliged to ſpend *much* time communicating a *little* matter to them; there being often many things neceſſary to be premiſed, before I can ſpeak directly to what I principally aim at; which things would readily be taken for granted, where there was a competency of knowledge.

Lord's-day, January 19. I catechiſed in my ordinary method. Numbers were much affected. —Convictions powerfully revived.—Divers of the Chriſtians refreſhed and ſtrengthened.—And one weary *heavy laden* ſoul, I have reaſon to hope, was brought to ſolid comfort in Chriſt.

* He-

* He told me, he had often heard me say, that persons must *see* and *feel* themselves helpless and *undone*; that they must give up all hope of saving themselves by their *own doings*, in order to their coming to Christ for salvation. And he had long been striving after this; supposing this would be an excellent frame of mind: that God would have respect to *this* frame, and bestow eternal life upon him.——But when he came to feel himself in this helpless *undone* condition, he found it quite contrary to all his thoughts: so that it was not the *same*, nor indeed any thing *like* the frame he had been seeking after. Instead of its being a *good* frame of mind, he now found nothing but *badness* in himself, and saw it for ever impossible for him to make himself any better. He was amazed he had never *before* seen that it was utterly impossible for him, by all his contrivances and endeavours, to do any thing *that way*.——Instead of imagining that God would be pleased with him for the sake of this frame of mind, he saw clearly it would be just with God to send him to eternal misery; and that there was *no goodness* in what he then felt; for he could not help seeing, that he was naked, sinful, and miserable, and there was nothing in such a sight to deserve God's love or pity.

In *this* frame of mind he came to public worship this evening, and while I was inviting sinners to come to Christ naked and empty, without *any* goodness of *their own* to recommend them

to

to his acceptance; he thought, that he had often tried to come and give up his heart to Chriſt, and he uſed to hope, that ſome time or other he ſhould be *able* to do ſo. But now he was convinced *he could not*, and it ſeemed utterly vain for him ever to try *any more:* nor did he now hope for a better opportunity hereafter, as he had formerly done, becauſe he ſaw, and was fully conviced, his own ſtrength would for ever fail.

* While he was muſing in this manner, he ſaw, he ſaid, with his heart (which is a common phraſe among them) ſomething that was unſpeakably good and lovely, and what he had never ſeen before; and "this ſtole away his heart whether he would or no." He did not, he ſaid, know what it was he ſaw. He did not ſay, "this is Jeſus Chriſt;" but it was ſuch glory and beauty as he never ſaw before. He did not now give away his heart *ſo* as he had formerly attempted to do, but it *went away of itſelf* after that glory he then diſcovered. He uſed to try to make a bargain with Chriſt, to give up his heart to him, that he might have eternal life *for it*. But now he thought nothing about himſelf, but his mind was wholly taken up with the unſpeakable excellency of what he then beheld.

After ſome time he was wonderfully pleaſed with the way of ſalvation by Chriſt: ſo that it ſeemed unſpeakably better to be ſaved altogether by the *mere free grace* of God in Chriſt, than to have *any hand* in ſaving himſelf.——And the

conſequence

conſequence is, that he appears to retain a reliſh of divine things, and to maintain a life of true religion.

Lord's-day, January 26. After public worſhip, I was in a ſweet and ſolemn frame of mind, thankful to God that he had made me in ſome meaſure faithful in addreſſing precious ſouls, but grieved that I had been no more fervent in my work; and tenderly affected towards all the world, longing that every ſinner might be ſaved; and could not have entertained any bitterneſs towards the worſt enemy living. In the evening, I rode to Eliſabeth-Town: while riding I was almoſt conſtantly engaged in liſting up my heart to God, leſt I ſhould loſe that ſweet heavenly ſolemnity and compoſure of ſoul I enjoyed. Afterwards I was pleaſed, to think, that God *reigneth*; and thought, I could never be uneaſy with any of his diſpenſations; but muſt be entirely ſatisfied, whatever trials he ſhould cauſe me or his church to encounter. I never felt more divine ſerenity and compoſure of mind: I could freely have left the deareſt earthly friend, for the ſociety of "angels, and ſpirits of juſt men made perfect:" my affections ſoared aloft to the bleſſed Author of every dear enjoyment: I viewed the emptineſs and unſatisfactory nature of the moſt deſireable earthly objects, any further than God is ſeen in them: and longed for a life of ſpirituality and inward purity; without which, I ſaw, there could be no true pleaſure.

January

January 28. The Indians in these parts having in times past run themselves in debt by their excessive drinking; and some having taken the advantage of them, and arrested sundry of them; whereby it was supposed their hunting lands might speedily be taken from them: I being sensible that they could not subsist together in these parts, if these lands should drop out of their hands, thought it my duty to use my utmost endeavours to prevent it. And having acquainted the gentlemen concerned in this *mission* with the affair, they thought it proper to expend the money they had been collecting for the *religious* interests of the Indians, (at least a part of it,) for the discharging of their debts, and securing of these lands.—And having received orders from them, I answered, in behalf of the Indians, *Eighty-two pounds five shillings*, New-Jersey currency.

January 31. This day the person I had engaged for a *school-master* among the Indians, arrived among us, and was heartily welcomed by my people.——Whereupon I distributed several dozen of *primers* among the children and young people.

February 1, 1745-6. My school-master entered upon his business among the Indians.—He has generally about thirty children and young persons in his school in the day-time, and about *fifteen* married people in his evening-school. The number of the latter sort of persons being

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fefs than it would be, if they could be more conſtant at home.

In the evening I catechiſed in my uſual method. Towards the cloſe of my diſcourſe, a ſurpriſing power ſeemed to attend the word. One man conſiderably in years, who had been a remarkable drunkard, a conjurer and murderer, that was awakened ſome months before, was now brought to great extremity, ſo that he trembled for hours together, and apprehended himſelf juſt dropping into hell, without any power to reſcue or relieve himſelf.—Divers others appeared under great concern as well as he, and ſolicitous to obtain a ſaving change.

[Monday, February 10. He ſet out on a journey to the Forks of Delaware, to viſit the Indians there. He performed the journey under great weakneſs, and ſometimes was exerciſed with much pain. He arrived at his own houſe at the Forks, on Friday.]

I baptized three perſons, two adults, and one child. There was a conſiderable melting in the aſſembly, while I was adminiſtering the ordinance.

God has been pleaſed to own and bleſs the adminiſtration of *this*, as well as of his other *ordinances*, among the Indians. There are ſome here that have been powerfully awakened at ſeeing others baptized: And ſome have obtained relief and comfort, juſt when this ordinance has been adminiſtered.

Toward

Toward night I catechiſed, God made this a powerful ſeaſon. There were many affected. —— Former convictions were powerfully revived. There was likewiſe one, who had been a vile drunkard, remarkably awakened. He appeared to be in great anguiſh of ſoul, wept and trembled, and continued ſo to do till near midnight.——There was alſo a poor *heavy laden* ſoul, who had been long under diſtreſs, that was now brought to a comfortable *calm*, and told me, "She now ſaw and felt it was right God ſhould do with her as he pleaſed." And added, that the *heavy burden* ſhe had lain under, was now removed: that ſhe felt ſhe never could do any thing to ſave herſelf, but muſt periſh for ever if Chriſt did not *do all* for her. But Chriſt could ſave her, though ſhe could *do nothing* to ſave herſelf.

Lord's-day, February 16. Knowing that divers of the Indians in thoſe parts were obſtinately ſet againſt Chriſtianity, I thought it proper to have ſome of my people from Croſweekſung with me, in order to converſe with them; hoping it might convince them of the truth, to hear ſome of their own nation diſcourſing of divine things and manifeſting earneſt deſires that others might be brought out of Heatheniſh darkneſs, as themſelves were.

And having taken *half a dozen* of the moſt knowing perſons, I this day met with them and the Indians of this place, (ſundry of whom could

could not have been prevailed upon to attend the meeting, had it not been for theſe Indians) and preached to them.—Some of them who had, in times paſt, been extremely averſe to Chriſtianity, now behaved ſoberly; the word of God fell with ſuch weight, that ſeveral ſeemed to be ſtunned, and expreſſed a willingneſs to "hear me again of theſe matters."

Thoſe few Indians then preſent, who uſed to be my hearers in theſe parts, (ſome having removed from hence to Croſweekſung) ſeemed glad to ſee me again, although they had been ſo much attacked by ſome of the Pagans, that they were almoſt afraid to manifeſt their friendſhip.

In the evening I was in a compoſed frame of mind. It was exceeding refreſhing to think, that God had been with me, affording me ſome good meaſure of aſſiſtance. I found freedom in prayer and thankſgiving to God: and found my ſoul ſweetly enlarged in prayer. Bleſſed be the Lord, that ever I am enabled to do any thing for his kingdom. Bleſſed be God who enables me to be faithful. I enjoyed more reſolution for God, and more refreſhment of ſpirit, than I have been favoured with for many weeks paſt.

February 17. I diſcourſed from Acts viii. 5—8. A divine influence ſeemed to attend the word. Sundry of the Indians here appeared to be ſomewhat awakened, and manifeſted a concern by their earneſt attention, tears and ſobs. My people from Croſweekſung continued with them

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day and night, inculcating the truths I had taught them: and sometimes prayed and sung psalms among them; discoursing with each other, in their hearing of the great things God had done for *them*, and for the Indians from whence they came; which seemed to take more effect upon them, than when they directed their discourses immediately to them.

February 18. I preached to an assembly of Irish people near fifteen miles distant from the Indians.

February 19. I preached to the Indians again, after having spent a considerable time in conversing with them privately. There appeared a great solemnity, and some concern and affection among the Indians belonging to these parts, as well as a sweet melting among those who came with me. ——Divers of the Indians here seemed to have their prejudices removed, and appeared well disposed to hear the word of God.

February 20. I preached to a small assembly of High Dutch people, who had seldom heard the gospel preached, and were, (some of them at least) very ignorant; but have divers of them lately been put upon an inquiry after the way of salvation. They gave wonderful attention, and some of them were much affected, and afterwards said, (as I was informed) that they never had been so much enlightened about the way of salvation in their whole lives before. They requested me to tarry with them, or come again

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and preach to them. And it grieved me that I could not comply with their requeſt, for I could not but be affected with their circumſtances; they being as " ſheep not having a ſhepherd."

February 21. I preached to a number of people, many of them Low-Dutch, ſundry of the High Dutch attended, though *eight* or *ten* miles diſtant from their houſes.—Divers of the Indians alſo belonging to theſe parts, came of their own accord with my people (from Croſweekſung) two in particular, who in the laſt Sabbath, oppoſed and ridiculed Chriſtianity.

February 20. I preached to the Indians. They ſeemed more cordial to Chriſtianity than before, and ſome appeared much affected.

My ſpirits were ſupported, though my bodily ſtrength was much waſted. O that God would be gracious to the ſouls of theſe poor Indians!

God has been very gracious to me this week: he has enabled me to preach every day; and has given me ſome aſſiſtance, and encouraging proſpect of ſucceſs in almoſt every ſermon. Bleſſed be his name. Divers of the white people have been awakened this week; ſundry of the Indians much cured of prejudice againſt Chriſtianity, and ſome ſeemed to be really awakened.

[The next day he left the Forks of Delaware, to return to Croſweekſung; and ſpent the whole week till Saturday, before he arrived there; but preached by the way every day, excepting one; and had much inward comfort, and earneſt longings to fill up all his time with the ſervice of God.]

Lord's-

Lord's-day, March 2. Some of my people who went up to the Forks of Delaware with me, being now returned, were accompanied by two of the Indians belonging to the Forks, who had promiſed me a ſpeedy viſit. They can ſcarce go into a houſe now, but they will meet with Chriſtian converſation, whereby they may be both inſtructed and awakened.

I know of no aſſembly of Chriſtians, where there ſeems to be ſo much of the preſence of God, where brotherly love ſo much prevails, as in my *own congregation:* although not more than nine months ago, they were worſhipping *devils* and *dumb idols*, under the power of Pagan darkneſs and ſuperſtition. Amazing change! Effected by nothing leſs than divine power and grace!

Their preſent ſituation is ſo compact and commodious, that they are quickly called together with only the ſound of a Conk-ſhell, (a ſhell like that of a Perriwinkle) ſo that they have frequent opportunities of attending religious exerciſes publicly; which ſeems to be a great means, under God, of keeping alive their impreſſions of divine things.

*Thurſday, March 6. I walked alone in the evening, and enjoyed comfort in prayer, beyond what I have of late enjoyed: my ſoul rejoiced in my *pilgrimage-ſtate*. I was delighted with the thought of labouring and *enduring hardneſs* for God: and confided in God that he "never would leave me nor forſake me," to the end of my

my race. Oh, may I obtain mercy of God to be faithful, to my dying moment!

March 8. I catechiſed in the evening. My people anſwered the queſtions propoſed to them well. I can perceive their knowledge in religion increaſes daily.——And what is ſtill more deſirable, the divine influence among them, appears ſtill to continue. The divine preſence ſeemed to be in the aſſembly this evening. Some, who are Chriſtians *indeed*, were melted with a ſenſe of the divine goodneſs, and their own barrenneſs and ingratitude.—Convictions alſo appeared to revive in ſeveral; ſo it might juſtly be called "an evening of power."

Lord's day, March 9. I preached from Luke x. 38—42. The word of God was attended with energy. Numbers were concerned to obtain the *one thing needful*. Several that have given good evidences of being truly converted, were much affected with a ſenſe of their want of ſpirituality; and ſaw the need they ſtood in of *growing in grace*. And moſt that had had any impreſſions of divine things in times paſt, now felt thoſe impreſſions revived.

In the afternoon, I propoſed to have catechiſed in my uſual method. But while we were engaged in the firſt prayer, in the Indian language, (as uſual) a great part of the aſſembly was ſo much moved, that I thought it proper to omit the queſtions, and inſiſt upon the moſt practical truths.

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There appeared to be a powerful influence in the congregation. Thoſe truly pious, were ſo deeply affected with a ſenſe of their own *barrenneſs*, and their unworthy treatment of the bleſſed Redeemer, that they *looked on him as pierced* by themſelves, *and mourned*, yea, ſome of them were *in bitterneſs as for a firſt-born*.—Some poor awakened ſinners alſo appeared to be in anguiſh of ſoul to obtain an intereſt in Chriſt. So that there was *a great mourning* in the aſſembly: many heavy groans and tears! and one or two perſons newly come among us, were conſiderably awakened.

After public worſhip many came to my houſe, where we ſung and diſcourſed; and the preſence of God ſeemed here alſo to be in the midſt of us.

* While we were ſinging, there was one (the woman mentioned in my journal of February 9.) who, was "filled with joy unſpeakable and full of glory," and could not but burſt forth in prayer and praiſes to God before us all, with many tears, crying ſometimes in Engliſh, and ſometimes in Indian "O bleſſed Lord, do come, do come! O do take me away, do let me die and go to Jeſus Chriſt! I am afraid if I live I ſhall ſin again! O do let me die now! O dear Jeſus, do come! I cannot ſtay, I cannot ſtay! O how can I live in this world! do take my ſoul away from this ſinful place! O let me never ſin any more!"—In this ecſtaſy ſhe continued ſome

time, uttering theſe and ſuch like expreſſions inceſſantly.

* When ſhe had a little recovered, I aſked her, if Chriſt was now ſweet to her ſoul? Whereupon, turning to me with tears in her eyes, ſhe ſaid, "I have many times heard you ſpeak of the goodneſs and the ſweetneſs of Chriſt, that he was better than all the world. But O! I knew nothing what you meant, I never believed you! I never believed you! But now I know it is true!" —I anſwered, And do you ſee enough in Chriſt for the greateſt of ſinners? She replied, "O! enough, enough! for all the ſinners in the world, if they would but come." And when I aſked her, if ſhe could not tell them of the goodneſs of Chriſt: turning herſelf about to ſome poor Chriſtleſs ſouls who ſtood by, and were much affected, ſhe ſaid, "O! there is enough in Chriſt for you, if you would but come! O ſtrive, ſtrive to give up your hearts to him!"—And upon hearing ſomething of the glory of heaven mentioned, ſhe again fell into the ſame ecſtaſy, repeating her former expreſſions, "O dear Lord, do let me go! O what ſhall I do, what ſhall I do! I want to go to Chriſt! I cannot live! O do let me die!"

She continued in this ſweet frame for more than two hours, before ſhe was well able to get home.

I am ſenſible there may be great joys, where there is no evidence of their being well grounded.

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But in the preſent caſe there ſeemed to be no evidence wanting, in order to prove this joy to be divine, either in regard of its preparatives, attendants, or conſequents.

Of all the perſons I have ſeen, I ſcarce ever ſaw one more bowed under convictions of ſin; and ſcarce any who ſeemed to have a greater acquaintance with her own heart than ſhe had.

And as ſhe was remarkably ſenſible of her ſtubbornneſs under conviction, ſo ſhe was no leſs remarkably reconciled to divine grace, before ſhe obtained relief. Since which ſhe has conſtantly breathed the ſpirit of a new creature: crying after Chriſt, not through fear of *hell* as before, but with ſtrong deſires after him as her only ſatisfying *portion:* and has many times wept bitterly, becauſe ſhe could not love him.—When I have aſked her, Why ſhe appeared ſo ſorrowful, and whether it was becauſe ſhe was afraid of hell? She would anſwer, "No, I be not diſtreſſed about *that*; but my heart is ſo wicked I *cannot love* Chriſt;" and thereupon burſt out into tears.—But although this has been the habitual frame of her mind for ſeveral weeks, yet ſhe never had any remarkable comfort till this evening.

The *attendants* of this comfort, were ſuch as abundantly diſcovered that it was truly "joy in the Holy Ghoſt."——*Now* ſhe viewed divine truths as *living realities*; and could ſay, "I know theſe things are ſo, I feel they are true!"—*Now*

her ſoul was reſigned to the divine will in the moſt tender points; ſo that when I ſaid to her, What if God ſhould take away your huſband, (who was ſick,) how do you think you could bear that? She replied, "He belongs to God, and not to me; he may do with him juſt what he pleaſes."—*Now* ſhe had the moſt tender ſenſe of the evil of ſin, and diſcovered the utmoſt averſion to it.—*Now* ſhe could freely truſt her *all* with God for time and eternity. And when I queried with her, how ſhe could be willing to die, and leave her little infant: and what ſhe thought would become of it in caſe ſhe ſhould? She anſwered, "God will take care of it. It belongs to him."—*Now* ſhe appeared to have the moſt humbling ſenſe of her own unworthineſs and inability to preſerve herſelf from ſin, and to perſevere in holineſs. And I thought I had never ſeen ſuch an appearance of *ecſtaſy* and *humility* meeting in any one perſon.

The conſequents of this joy are no leſs deſirable than its attendants. She ſince appears to be a moſt tender, broken-hearted, affectionate, devout, and humble Chriſtian, as exemplary in life and converſation as any perſon in my congregation.

March 10. Toward night the Indians met together of their own accord, and ſang, prayed, and diſcourſed of divine things. At this time there was much affection among them. Some appeared

peared to be melted with divine things, and others seemed much concerned for their souls.

I baptized the *woman* mentioned in my journal of last Lord's-day; who appeared to be in a devout, and excellent frame of mind.

My house being thronged with people in the evening, I spent the time with them, till my nature was almost spent.—They are so unwearied in religious exercises, and unsatiable in their thirsting after *Christian knowledge*, that I can sometimes scarce avoid labouring so, as greatly to exhaust my strength.

March 19. Some of the persons that went with me to the Forks of Delaware, having been detained there by the dangerous illness of one of their company, returned home this day. Whereupon my people met together of their own accord, to give thanks to God for his preserving goodness to those who had been absent from them for several weeks, and recovering mercy to him that had been sick.

Lord's-day, March 23. There being about fifteen *strangers*, adult persons, come among us in the *week* past, divers of whom had never been in any religious meeting till now, I thought it proper to discourse this day in a manner suited to their circumstances, and accordingly attempted it from Hos. xiii. 9, opening in the plainest manner I could, man's apostacy and ruined state, after having spoken some things respecting the being and perfections of God, and his creation of man

in a ſtate of uprightneſs and happineſs, in the afternon, I endeavoured to open the glorious proviſion God has made for the redemption of apoſtate creatures.

Near ſun-ſet I felt an uncommon concern upon my mind, eſpecially for the poor *ſtrangers:* I viſited ſundry houſes, and diſcourſed with them ſeverally, but without much appearance of ſucceſs, till I came to a houſe where divers of the ſtrangers were; and there the word took effect, firſt upon ſome children; then upon divers adult perſons that had been ſomewhat awakened before, and afterwards upon ſeveral of the Pagan *ſtrangers.*

I continued my diſcourſe till almoſt every one in the houſe was melted into tears; and divers wept aloud, and appeared earneſtly concerned to obtain an intereſt in Chriſt. Upon this, numbers ſoon gathered from all the houſes round about and ſo thronged the place, that we were obliged to remove to the houſe where we meet for public worſhip. And the congregation gathering immediately and many appearing remarkably affected, I diſcourſed ſome time from Luke xix. 10, endeavouring to open the mercy of Chriſt for *loſt, helpleſs,* and *undone* ſinners.

There was much concern in the aſſembly; and I doubt not but a divine influence accompanied what was ſpoken to the hearts of many. There were five or ſix of the *ſtrangers* (men and women) who appeared to be conſiderably awakened. And

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in particular one very rugged young man, who seemed as if nothing would move him, was now brought to tremble like the jailor, and weep for a long time.

The Pagans that were awakened seemed at once to put off their savage roughness, and became sociable and *humane*. When they first came, I exhorted my people to take pains with them (as they had done with other strangers from time to time) to instruct them in Christianity. But when some of them attempted it, the strangers would soon rise up and walk to other houses Whereupon some of the serious persons agreed to disperse themselves into the several parts of the settlement. So that wherever the *strangers* went, they met with warm addresses respecting their souls.——But *now* there was no need of using policy in order to get an opportunity of conversing: for they were so touched with a sense of their perishing state, as tamely to yield to the closest addresses, respecting their sin and misery, and their need of an acquaintance with the great Redeemer.

Monday, March 24. I numbered the Indians, to see how many souls God had gathered together here, since my coming; and found there was now about an *hundred and thirty* persons, old and young. And sundry of those that are my stated hearers, perhaps *fifteen* or *twenty*, were absent at this season. Whereas *few* were together at my first

firſt coming into theſe parts, the whole number not amounting to *ten* perſons.

My people going out this day to clear ſome of their lands about fifteen miles diſtant, in order to their ſettling there together, where they might attend the public worſhip of God, have their children ſchooled, and at the ſame time have a conveniency for planting: I thought it proper to call them together and ſhew them the duty of labouring with faithfulneſs and induſtry; and that they muſt not now "be ſlothful in buſineſs," as they had ever been in their Pagan ſtate. And having given them directions for their work, and recommended them to God, I diſmiſſed them to their buſineſs. In the evening I read and expounded the ſubſtance of the third chapter of the Acts. Numbers ſeemed to melt under the word.—— When I aſked them afterwards, whether they did not now feel that their hearts were wicked? One replied, "Yes, ſhe felt it now." Although before ſhe came here ſhe had ſaid, "Her heart was not wicked, and ſhe never had done any thing that was bad in her life." And this indeed ſeems to be the caſe with them, univerſally in the Pagan ſtate. (And in the Chriſtian too!)

They ſeem to have no *conſciouſneſs* of ſin and guilt, unleſs they can charge themſelves with ſome *groſs acts* of ſin.

Monday, March 24. After the Indians were gone to their work, I got alone and poured out my ſoul to God, that he would ſmile upon theſe feeble

feeble beginners, and that he would settle an Indian town, that might be a *mountain of holiness*; and found my soul much refreshed, and much enlarged for Zion's interest, and for numbers of dear friends in particular. My sinking spirits were revived, and I felt animated in the service God has called me to. This was the dearest hour I have enjoyed for many days, if not weeks. I found an encouraging hope, that something would be done for God, and that God would use and help me in his work. And Oh how sweet were the thoughts of labouring for God, when I had any hope that ever I should succeed.

[The next day, his *school-master* was taken sick with a pleurisy; and he spent great part of this week in tending him: which in his weak state was almost too much for him: he being obliged constantly to wait upon him, all day, from day to day, and to lie on the floor at night.]

March 29. In the evening I catechised as usual. Treating upon the "benefits which believers receive from Christ's death."——The questions were answered with great readiness and propriety. And the people of God, were sweetly melted in general. There appeared such a liveliness and vigour in their attendance upon the word of God, and such eagerness to be made partakers of the *benefits* then mentioned, that they seemed to be not only "looking for, but hastening to the coming of the day of God." Divine truths seemed to distil upon the audience with a gentle, but melt-

ing efficacy, as the refreshing "showers upon the new mown grass." The assembly in general, as well as those who appear truly religious, were affected with an account of the blessedness of the godly at death: and most then discovered an affectionate inclination to cry, "Let me die the death of the righteous."

March 31. I called my people together again, and discoursed to them again on the necessity of their labouring industriously, in order to their living together, and enjoying the means of grace. And having used solemn prayer among them, I dismissed them to their work.

Numbers of them both (men and women) offered themselves willingly to this service; and some appeared affectionately concerned that God might go with them, and begin their *little town* for them: that it might be a place comfortable for them and theirs, in regard both of procuring the necessaries of life, and attending the worship of God.

Wednesday, April 2. I was exercised with a spiritless frame of mind. Alas! My days pass away as the *chaff!* It is but little I do, or can do, that turns to any account; and it is my constant burden that I am so fruitless in the vineyard of the Lord. Oh that I were *spirit*, that I might be active for God. This more than any thing else, makes me long, that "this corruptible might put on incorruption, and this mortal put on immortality." God deliver me from the clogs and fetters,

ters, and a body of *death*, that impede my ſervice for him.

Saturday, April 5.—After public worſhip, a number of my dear Chriſtian Indians came to my houſe; with whom I felt a ſweet union of ſoul; my heart was knit to them; I have not felt ſuch a ſweet and fervent *love to the brethren*, for ſome time paſt: and I ſaw in them appearances of the ſame love. This gave me ſomething of a view of the heavenly ſtate; and particularly that part of the happineſs of heaven, which conſiſts in the *communion of ſaints*.

Lord's-day, April 6. I preached from Matth. vii. 21—23. There were conſiderable effects viſible in the audience; an earneſt attention, a great ſolemnity, many tears and ſighs. Divers were put upon cloſe examination of their ſpiritual ſtates, by hearing that "not every one that ſaith to Chriſt, Lord, Lord, ſhall enter into his kingdom." And ſome of them expreſſed fears leaſt they had deceived themſelves, and taken up a falſe hope, becauſe they had done ſo little of the "will of his Father who is in heaven."

There was alſo one man brought under preſſing concern for his ſoul; which appeared more eſpecially after his retirement from public worſhip. And that which, he ſays, gave him the greateſt uneaſineſs, was, not ſo much any particular ſin, as that he had never done the will of God at *all*, and ſo had no claim to the kingdom of heaven.

In the afternoon I opened to them the *diſcipline* of Chriſt in his church, and the method in which *offenders* are to be dealt with. At this the religious people were much affected, eſpecially when they heard, that the offender continuing obſtinate, muſt be eſteemed "as an Heathen man, that has no part or lot among God's viſible people." *This* they ſeemed to have the moſt awful apprehenſions of; a ſtate of Heatheniſm, out of which they were ſo lately brought, appearing very dreadful to them.

After public worſhip I viſited ſundry houſes to ſee how they ſpent the remainder of the ſabbath, and to treat with them on the great concerns of their ſouls; and the Lord ſeemed to ſmile upon my endeavours, and to make theſe particular addreſſes more effectual than my public diſcourſes.

April 7. I endeavoured to open the inſtitution, nature, and ends of the Lord's ſupper, as well as the qualifications neceſſary to the right participation of it. Sundry perſons ſeemed much affected with the love of Chriſt in this proviſion for the comfort of his people, at a ſeaſon when himſelf was juſt entering upon his ſharpeſt ſufferings.

[On Tueſday, he went to a meeting of the Preſbytery appointed at Eliſabeth's-Town. In his way thither, he enjoyed ſome ſweet meditations; but after he came there, he was (as he expreſſes it) *under an awful gloom*, that oppreſſed his mind. And this continued till Saturday evening. He ſpent the ſabbath at Staten iſland; where-

where he preached to an assembly of Dutch and English, and enjoyed considerable refreshment. In the evening he returned to Elisabeth's-Town.]

Monday, April 14. My spirits were refreshed, and my mind composed, so that I was in a comfortable frame of soul, most of the day. In the evening my head was clear, my mind serene; I enjoyed sweetness in secret prayer and meditation. Oh, how free, how comfortable, chearful, and yet solemn, do I feel when I am in a good measure freed from those damps and melancholy glooms, that I often labour under!

Tuesday, April 15. My soul longed for more spirituality: and it was my burden, that I could do no more for God. Oh, my barrenness is my daily affliction! Oh, how precious is time: and how it pains me to see it slide away, while I do so very little to any good purpose! Oh that God would make me more fruitful and spiritual!

Thursday, April 17. I enjoyed some comfort in prayer, some freedom in meditation, and composure in my studies. In the evening I preached from Psal. lxxiii. 28. "But it is good for me to draw near to God." God helped me to feel the truth of my text. I was enabled to pour out my soul to God with great freedom, fervency, and affection: and to speak with tenderness, and yet with faithfulness: and divine truths seemed to fall with weight and influence upon the hearers. My heart was melted for the dear assembly, and I loved every body in it; my soul

cried

cried, " Oh that the dear creatures might be faved! O that God would have mercy on them!"

Lord's-day, April 20.† I enjoyed fome freedom, and exercife of faith and prayer, efpecially when I came to pray for Zion. I was free from gloomy difcouragement; and my foul rejoiced in the hopes of Zion's profperity, and the enlargement of the kingdom of the great Redeemer.

Monday, April 21. I was compofed and comfortable moft of the day; had freedom in prayer, feveral times; efpecially for Zion's enlargement and profperity. And Oh, how refrefhing were thefe hopes to my foul! Oh that the kingdom of the Lord might come.

Tuefday, April 22. My mind was remarkably free from melancholy damps, and animated in my work, I found fuch vigour and refolution in the fervice of God, that the *mountains* feemed to become a *plain* before me. Oh, bleffed be God for an interval of refrefhment, and fervent refolution in my Lord's work! In the evening, my foul was refrefhed in fecret prayer, and my heart drawn out for divine bleffings; efpecially for the church of God, for my own people, and for dear friends in remote places. Oh that Zion might profper, and precious fouls be brought home to God!

April 25. Having appointed the next Lord's-day for the adminiftration of the Lord's fupper, this

† This day he entered into the 29th year of his age.

this day was set apart for solemn fasting and prayer, to implore the blessing of God upon our design; and to intreat that his presence might be with us in our approach to his table.

The solemnity was observed, not only by those who proposed to communicate, but by the whole congregation.—In the former part of the day, I endeavoured to open to my people the nature of a *fast*, and to instruct them in the duties of such a solemnity.—In the afternoon I insisted upon the special reasons there were for our now engaging in these solemn exercises; both in regard of the need we stood in of divine assistance, in order to a due preparation for the sacred ordinance; and in respect of the manifest decline of God's work here, as to the conviction and conversion of sinners.

The worship of God was attended with great solemnity and reverence, with much tenderness and many tears, and there was some appearance of divine power upon those who had been awakened some time before.

After repeated prayer, I led them to a solemn renewal of their *baptismal covenant*, wherein they had explicitly given up themselves to God, the Father, Son, and Holy Ghost, avouching him to be their God; and at the same time renouncing their heathenish vanities, and solemnly engaging to take the word of God for the *rule of their lives*, promising to walk together in love, to watch over themselves, and one another; to lead lives of

seriousness

ſerioufneſs and devotion, and to diſcharge the *relative* duties incumbent upon them.

This ſolemn tranſaction was attended with much ſerioufneſs; and at the ſame time with the utmoſt readineſs and chearfulneſs; and an union and harmony of ſoul ſeemed to crown the whole.

April 26. I catechiſed thoſe that deſigned to partake of the Lord's ſupper the next day, upon the inſtitution, nature and end of that ordinance; and had abundant ſatisfaction reſpecting their knowledge. They likewiſe appeared, to have an affecting ſenſe of the ſolemnity of the ordinance, and to be humbled under a ſenſe of their own unworthineſs; and earneſtly concerned that they may be duly prepared for an attendance upon it. Their hearts were full of love one toward another, and this they ſeemed much concerned to maintain, and bring to the Lord's table with them.

I adminiſtered the Lord's ſupper to *twenty three* Indians, (the number of *men* and *women* being nearly equal,) divers others, to the number of five or ſix, being now abſent at the Forks of Delaware.

The ordinance was attended with great ſolemnity, and with the utmoſt tenderneſs and affection. In the performance of the *ſacramental* actions, eſpecially in the diſtribution of the *bread*, they ſeemed to be affected in a moſt lively manner, as if "Chriſt had been" really "crucified before them." And the words of the inſtitution, when repeated, ſeemed to be entertained with the *ſame full*

full and *firm* belief and affectionate engagements of soul, as if the Lord Jesus Christ himself had *personally* spoken to them.

* Having rested some time after the administration of the *sacrament*, I walked from house to house, and conversed particularly with most of the *communicants*, and found they had been refreshed at the Lord's table "as with new wine." And never did I see such an appearance of *Christian love* among any people. One might well have cried with an agreeable surprize, "Behold how they love one another!"

Toward night I discoursed on the immediate design of Christ's death, "To redeem his people from all iniquity."

This appeared to be a season of divine power. The religious were much refreshed, and seemed remarkably tender, full of love, joy, peace, and desires of being completely "redeemed from all iniquity." Convictions also appeared to be revived in many instances; and divers persons were awakened whom I had never observed under any religious impressions before.

Such was the influence which attended our assembly, that it seemed grievous to conclude the public worship. And the congregation when dismised, although it was then almost dark, appeared loth to leave the place.

April 28. I concluded the solemnity with a discourse upon John xiv. 15. "If ye love me keep my commandments." There appeared great

great tenderneſs in the audience in general, but eſpecially in the *communicants*.——O how free, how engaged and affectionate did *theſe* appear in the ſervice of God! They ſeemed willing to have their "ears bored to the door poſts of God's houſe," and to be his ſervants for ever.

* Obſerving numbers in this excellent frame, I thought it proper to improve this advantageous ſeaſon, as Hezekiah did his great *paſſover*, (2 Chron. xxxi.) in order to promote the bleſſed reformation among them: and accordingly propoſed to them that they ſhould *renewedly* enter into covenant before God, to watch over themſelves and one another. And eſpecially that they would watch againſt the ſin of *drunkenneſs*.—They chearfully complied and explicitly joined in that covenant; whereupon I proceeded in the moſt ſolemn manner to call God to *witneſs* their ſacred engagement; minded them of the greatneſs of the guilt they would contract in the violation of it; and that God would be a terrible *witneſs* againſt thoſe who ſhould preſume to do ſo, in the "great and notable day of the Lord."

* It was a ſeaſon of amazing ſolemnity, and a *divine awe* appeared upon the face of the whole aſſembly! Affectionate ſighs, and tears, were frequent in the audience: and I doubt not but many ſilent cries were ſent up to the *fountain* of grace, for grace to fulfil theſe ſolemn engagements.

[On

[On Tuesday he went to Elisabeth-Town, to the meeting of the Presbytery: and spent the time in a free and comfortable state of mind.]

Saturday May 3. I rode from Elisabeth-Town home to my people, near Cranberry; whither they are removed, and where I hope God will settle them as a Christian congregation. I was refreshed in lifting up my heart to God, while riding; and enjoyed a thankful frame of spirit.

May 4. My people being now removed to their *lands*; I this day visited them, and preached to them from Mark iv. 5. shewing the reason there was to fear, lest many hopeful beginnings, might prove abortive, like the "seed dropped upon stony places."

May 5. I visited them again, and gave them directions relating to their business.

I daily discover more and more of what importance it is, that they become industrious, and able to raise the necessaries of life *within themselves*; for their present method of living greatly exposes them to temptations of various kinds.

* Wednesday, May 7. I spent most of the day in writing, and enjoyed freedom in my work. I was favoured with comfortable meditations, this day, and in the evening, was in a sweet composed frame of mind: pleased and delighted to leave all with God, respecting myself, for time and eternity, and respecting the people of my charge and dear friends: I had no doubt but that God would

would take care of me, and of his own interest among my people; and was enabled to use freedom in prayer, as a child with a tender father.

* Thursday, May 8. In the evening I enjoyed a tender melting frame in secret prayer, wherein my soul was drawn out for the interest of Zion, and comforted with the lively hope of the appearing of the kingdom of the great Redeemer. These were sweet moments: I felt loth to go to bed, and grieved that sleep was necessary. However, I lay down with a tender reverential fear of God, sensible that "his favour is life," and his smiles, infinitely better than life itself.

May 9. I preached in the open wilderness; the Indians having as yet no house for public worship in this place, nor scarce any *shelter* for themselves.——Divine truths made considerable impressions, and it was a season of solemnity, tenderness, and affection.

I baptized this day, the conjuror and murderer mentioned before, such a remarkable instance of divine grace, that I cannot omit some brief account of him.

He lived near, and sometimes attended me in the Forks of Delaware for more than a year together; but was extremely attached to strong drink, and seemed to be no ways reformed. In this time he likewise *murdered* a young Indian, which threw him into a kind of *desperation*, so that he kept from me, and refused to hear

hear me preach for ſeveral months, till I had an opportunity of converſing freely with him, and giving him encouragement, that even his ſin might be forgiven for Chriſt's ſake.

But that which was the worſt was his *conjuration*. He was one of them who are called *powwows* among the Indians: and notwithſtanding his attendance upon my preaching, ſtill followed his old *charms*, "giving out that he himſelf was ſome great one, and to him they gave heed," ſuppoſing him to be poſſeſſed of a *great power*. So that when I have inſtructed them reſpecting the *miracles* wrought by Chriſt, and mentioned them as evidences of his *divine* miſſion, they have quickly obſerved the wonders which this man performed by his *magic charms*; which ſeemed to be a fatal obſtruction to their receiving the goſpel. And I often thought, it would be a great favour to the Indians, if God would take that wretch out of the world: but God, "whoſe thoughts are not as man's thoughts," has been pleaſed to take a much more deſirable method; a method agreeable to his own merciful nature, advantageous to his own intereſt among the Indians, as well as to the poor ſoul himſelf.

The firſt genuine concern for his ſoul was excited by ſeeing my interpreter and his wife baptized at the Forks of Delaware, July 21, 1745. Which ſo prevailed upon him that he followed me down to Croſweekſung in the beginning of Auguſt,

Auguſt, and there continued for ſeveral weeks in the ſeaſon of the moſt powerful awakening among the Indians; at which time he was more effectually awakened: and then, he ſays, upon his "feeling the ſpirit of God in his heart," (as he expreſſes it) his ſpirit of conjuration left him entirely; that he has had no more power of that nature ſince, than any other man. And he declares that he does not ſo much as know how he uſed to *charm* and conjure; and that he could not do any thing of that nature, if he was ever ſo deſirous.

He continued under convictions all the fall, and former part of the winter paſt, but was not ſo deeply exerciſed till January; and then the word of God took ſuch hold upon him, that he knew not what to do, or where to turn.—He then told me, that when he uſed to hear me preach from time to time in the fall of the year, my preaching pricked his heart, but did not bring him to ſo *great* diſtreſs, becauſe he ſtill hoped he could do *ſomething* for his own relief: but now, he ſaid, I drove him up into "ſuch a ſharp corner," that he had no way to turn.

He continued under the heavy burden of a *wounded ſpirit*, till he was brought into the utmoſt *agony of ſoul*.

After this he was brought to a kind of calmneſs; he appeared perfectly ſedate; although he had no ſure hope of ſalvation.

* I ob-

I obſerved him remarkably compoſed, and aſked him how he did? He replied, "It is done, it is done, it is all done now." I aſked him what he meant? He anſwered, "I can never do any more to ſave myſelf; it is all done for ever, I can do no more." I queried with him, whether he could not do a *little* more rather than to go to hell. He replied, "My heart is dead, I can never help myſelf." I aſked him, what he thought would become of him then? He anſwered, "I muſt go to hell." I aſked him, if he thought it was right that God ſhould ſend him to hell? He replied, "O it is right. The devil has been in me ever ſince I was born." I aſked him, if he felt this when he was in ſuch great diſtreſs the evening before? He anſwered, "No, I did not think it was right. I thought God would ſend me to hell, and that I was then dropping into it; but my heart quarrelled with God, and would not ſay it was *right* he ſhould ſend me there. But now I know it is right, for I have always ſerved the devil, and my heart has no goodneſs in it now, but it is as bad as ever it was."—I ſcarce ever ſaw any perſon more effectually brought off from a dependence upon his own endeavours for ſalvation.

In this frame of mind he continued for ſeveral days, paſſing ſentence of condemnation upon himſelf, and conſtantly owning, that it would be right he ſhould be damned, and that he expected this would be his portion. And yet it was

plain

plain he had a ſecret hope of mercy, which kept him from preſſing diſtreſs: ſo that inſtead of being ſad and dejected, his very countenance appeared pleaſant and agreeable.

* It was remarkable in this ſeaſon that he ſeemed to have a great love to the people of God, and nothing effected him ſo much as the thoughts of being ſeparated from them. This ſeemed to be a very dreadful part of the hell he thought himſelf doomed to.—It was likewiſe remarkable, that in this ſeaſon he was moſt diligent in the uſe of all means for his ſalvation; although he had the cleareſt view of the *inſufficiency* of means to afford him help.

* After he had continued in this frame of mind more than a *week*, while I was diſcourſing publicly, he ſeemed to have a lively view of the excellency of Chriſt, and the way of ſalvation by him, which melted him into tears, and filled him with admiration, comfort, and praiſe to God; ſince which he has appeared to be an humble, devout, and affectionate Chriſtian; ſerious and exemplary in his converſation and behaviour, frequently complaining of his want of warmth, life, and activity, and yet frequently favoured with quickening influences. And in all reſpects he bears the marks of one "created anew in Chriſt Jeſus."

His zeal for the cauſe of God was pleaſing to me, when he was with me at the Forks of Delaware in February laſt. There being an old Indian

who

who threatened to *bewitch* me and my people who accompanied me; *this* man challenged him to do his worſt, telling him, that himſelf had been as great a *conjurer* as he, and that notwithſtanding as ſoon as he felt that word in his heart which theſe people loved, his power of conjuring immediately left him.—And ſo it would you, ſaid he, if you did but once feel it in your heart; and you have no power to touch one of them.

Saturday, May 10. I rode to Allen's-Town, to aſſiſt in the adminiſtration of the Lord's ſupper. In the afternoon I preached from Tit. ii. 14. God was pleaſed to carry me through with ſome freedom; and yet to deny me that enlargement I longed for. In the evening my ſoul mourned, that I had treated ſo excellent a ſubject in ſo defective a manner. And if my diſcourſe had met with the utmoſt applauſe from all the world, it would not have given me any ſatisfaction: Oh, it grieved me to think, that I had had no more holy warmth, that I had been no more melted in diſcourſing of Chriſt's death, and the deſign of it! Afterwards, I enjoyed freedom and fervency in ſecret and family prayer, and longed much for the preſence of God to attend his word and ordinances the next day.

Lord's-day, May 11. I aſſiſted in the adminiſtration of the Lord's ſupper; but enjoyed little enlargement. In the afternoon I went to the houſe of God weak and ſick in ſoul, as well as feeble in body: and longed, that the people

might be edified with divine truths, and that an honeſt fervent teſtimony might be borne for God; but knew not how it was poſſible for *me* to do any thing of that kind, to any good purpoſe. Yet God, who is rich in mercy, was pleaſed to give me aſſiſtance, both in prayer and preaching: God helped me to wreſtle for his preſence in prayer, and to tell him, that he had promiſed, "Where two or three are met together in his name, there he would be in the midſt of them;" and pleaded, that for his truth's ſake he would be with us. And bleſſed be God, it was ſweet to my ſoul, thus to plead, and rely on God's promiſes. I diſcourſed upon Luke ix. 30. "And behold there talked with him two men, which were Moſes and Elias; who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem." I enjoyed ſpecial freedom, from the beginning to the end of my diſcourſe. Things pertinent to the ſubject were abundantly preſented to my view; and ſuch a fullneſs of matter, that I ſcarce knew how to diſmiſs the various heads I had occaſion to touch upon. And, bleſſed be the Lord, I was favoured with fervency and power, as well as freedom; ſo that the word of God ſeemed to awaken the attention of a ſtupid audience, to a conſiderable degree. I was inwardly refreſhed with the conſolations of God; and could with my whole heart ſay, "Though there be no fruit in the vine, &c. yet will I rejoice in the Lord."

Friday,

Friday, May 16. I enjoyed some agreeable converſation with a dear miniſter, which was bleſſed to my ſoul; my heart was warmed, and my ſoul engaged to live to God; ſo that I longed to exert myſelf with more vigour, than ever I had done in his cauſe; and thoſe words were quickening to me, "Herein is my Father glorified, that ye bring forth much fruit." Oh, my ſoul longed, and wiſhed, and prayed, to be enabled to live to God with conſtancy and ardour! In the evening, God was pleaſed to ſhine upon me in ſecret prayer, and draw out my ſoul after himſelf: and I had freedom in ſupplication for myſelf, but much more in interceſſion for others: ſo that I was ſweetly conſtrained to ſay, "Lord, uſe me as thou wilt; do as thou wilt with me: but Oh, promote thine own cauſe! Zion is thine; Oh viſit thine heritage! Oh let thy kingdom come! Oh let thy bleſſed intereſt be advanced in the world!" When I attempted to look to God, reſpecting my ſettling in my congregation, which ſeems to be neceſſary, and yet contrary to my fixed intention for years paſt, as well as my diſpoſition, which has been, and ſtill is, to ſpend my life in preaching the goſpel from place to place, and gathering ſouls *afar off* to Jeſus the great Redeemer; when I attempted to look to God with regard to theſe things, I could only ſay, "The will of the Lord be done: it is no matter for me."

* The ſame frame of mind I felt with reſpect to another important affair I have lately had ſome ſerious thoughts of: I could ſay, with the utmoſt calmneſs and compoſure, "Lord, if it be moſt for thy glory, let me proceed in it: but if thou ſeeſt that it will in any wiſe hinder my uſefulneſs in thy cauſe, Oh prevent my proceeding: for all I want, is ſuch circumſtances as may beſt capacitate me to do ſervice for God in the world." Oh, how ſweet was this evening to my ſoul! I knew not how to go to bed; and when got to bed, longed for ſome way to employ time for God to ſome excellent purpoſe.

Saturday, May 17. I walked out in the morning, and felt much of the ſame frame I enjoyed the evening before: had my heart enlarged in praying for the advancement of the kingdom of Chriſt, and found the utmoſt freedom in leaving all my concerns with God.

* I find *diſcouragement* to be an exceeding *hindrance* to my ſpiritual fervency and affection: but when God enables me to find that I have done ſomething for him, this animates me, ſo that I could break through all hardſhips, undergo any labours, and nothing ſeems too much either to do or ſuffer. But Oh, what a death it is, to ſtrive, and ſtrive; to be always in a *hurry*, and yet do *nothing*. Alas, alas, that time flies away, and I do ſo little for God!

Lord's-day, May 18. I felt my own utter inſufficiency for my work: God made me to ſee, that

that I was a child; yea, that I was a fool. I discoursed both parts of the day, from Rev. iii. 20. "Behold I stand at the door, and knock." God gave me freedom and power in the latter part of my (forenoon's) discourse, although in the former part of it, I felt peevish and provoked with the unmannerly behaviour of the *white* people, who crouded in between my people and me. But blessed be God I got those shackles off before the middle of my discourse, and was favoured with a sweet frame of spirit in the latter part of the exercise: was full of love, warmth, and tenderness, in addressing my dear people.—In the intermission-season I could not but discourse to my people on the kindness and patience of Christ in *standing* and *knocking at the door*.—In the evening, I was grieved that I had done so little for God. Oh that I could be *a flame of fire* in the service of my God!

Thursday, May 22. In the evening I was in a frame somewhat remarkable: I had apprehended for several days, that it was a design of providence I should *settle* among my people; and had in my own mind began to make provision for it: and yet was never quite pleased with the thoughts of being confined to one place. Nevertheless I seemed to have some freedom, because the congregation was one that God had enabled me to gather from among Pagans. For I never could feel any freedom to "enter into other men's labour," and settle where the "gospel was preach-

ed before;" God has never given me any liberty in that reſpect, either ſince or for ſome years before I began to preach. But God having ſucceeded my labours, in gathering a church among theſe Indians, I was ready to think, it might be his deſign to give me a quiet ſettlement. And this, conſidering the late frequent failure of my ſpirits, and the need I ſtood in of ſome agreeable ſociety, and my great deſire of enjoying conveniencies for profitable ſtudies, was not altogether diſagreeable to me. And although I ſtill wanted to go about far and wide, in order to ſpread the bleſſed goſpel among benighted ſouls: yet I never had been ſo willing to ſettle for more than five years paſt, as I was in the foregoing part of this week. But now theſe thoughts ſeemed to be wholly daſhed to pieces; not by neceſſity, but of choice: for it appeared to me, that God's dealings towards me had fitted me for a life of ſolitarineſs and hardſhip; it appeared to me I had nothing to do with earth, and conſequently nothing to loſe, by a total renunciation of it: and it appeared juſt right, that I ſhould be deſtitute of houſe and home, and many comforts, which I rejoiced to ſee others of God's people enjoy. The ſame time I ſaw ſo much the excellency of Chriſt's kingdom, and the infinite deſirableneſs of its advancement in the world, that it ſwallowed up all my other thoughts; and made me willing to be a pilgrim or hermit in the wilderneſs, to my dying

ing moment, if I might thereby promote the bleſſed intereſt of the great Redeemer. And if ever my ſoul preſented itſelf to God for his ſervice, without any reſerve of any kind, it did ſo now. The language of my thoughts (although I ſpake no words) now was, "*Here I am, Lord, ſend me:* ſend me to *the ends of the earth*; ſend me to the rough, the ſavage Pagans of the wilderneſs; ſend me from all that is called comfort in earth! ſend me even to death itſelf, if it be but in thy ſervice, and to promote thy kingdom." And at the ſame time I had as quick and lively a ſenſe of the value of worldly comforts, as ever I had; but ſaw them infinitely overmatched by the worth of Chriſt's kingdom, and the propagation of his bleſſed goſpel. The quiet ſettlement, the certain place of abode, the tender friendſhip, which I thought I might be likely to enjoy, appeared as valuable to me, conſidered abſolutely, as ever before: but conſidered comparatively, they appeared nothing; compared with an enlargement of Chriſt's kingdom, they vaniſhed like the ſtars before the riſing ſun. And the comfortable accommodations of life appeared valuable, yet I did ſurrender myſelf, ſoul and body, to the ſervice of God, and promotion of Chriſt's kingdom; though it ſhould be in the loſs of them all. I was conſtrained, and yet choſe to ſay, "Farewell, friends and earthly comforts, the deareſt of them all, if the Lord calls for it; adieu, adieu; I'll ſpend my life to my lateſt moments,

in caves and dens of the earth, if the kingdom of Chriſt may thereby be advanced." I found extraordinary freedom at this time in pouring out my ſoul to God, for his cauſe; and eſpecially that his kingdom might be extended among the Indians; and I had a ſtrong hope that God would do it. I continued wreſtling with God in prayer for my dear little flock here; and more eſpecially for the Indians elſewhere; as well as for dear friends in one place and another; till it was bed-time, and I feared I ſhould hinder the family. But Oh, with what reluctancy did I find myſelf obliged to conſume time in ſleep! I longed to be as a *flame of fire*, continually glowing in the divine ſervice, preaching and building up Chriſt's kingdom, to my lateſt, my dying moment.

Friday, May 23. In the morning I was in the ſame frame of mind. The glory of Chriſt's kingdom ſo much outſhone the pleaſure of earthly accommodations and enjoyments, that they appeared comparatively nothing. My ſoul was melted in ſecret, and I found myſelf devorced from any part in this world ſo that in thoſe affairs that ſeemed of the greateſt importance, in the preſent life, and thoſe wherein the tender powers of the mind are moſt ſenſibly touched, I could only ſay, "The will of the Lord be done." Juſt the ſame that I felt the evening before, I now felt the ſame freedom in prayer for the people of my charge, for the propagation of the goſpel among the Indians, for the enlargement of Zion

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in general, and my dear friends in particular; and longed to burn out in one continued flame for God. If ever I filled up a day with ſtudy and devotion, I was enabled to fill up this day.

Lord's-day, May 25. There was ſome degree of divine power attending the word of God. Sundry wept and appeared conſiderably affected: and one who had long been under ſpiritual trouble, obtained clearneſs and comfort, and appeared to "rejoice in God her Saviour."

I have reaſon to hope, that God has lately brought home to himſelf ſundry ſouls who had long been under ſpiritual trouble: though there have been but few inſtances of perſons lately awakened. And thoſe comforted of late, ſeem to be brought in, in a more *ſilent* way, neither their concern nor conſolation being ſo *remarkable*, as appeared among thoſe wrought upon in the beginning.

June 6. I diſcourſed to my people from part of Iſa. liii.——The divine preſence appeared to be among us. Divers perſons were much melted and refreſhed; and one man in particular, was now brought to ſee and feel, in a very lively manner, the impoſſibility of his doing any thing to help himſelf, or bring him into the favour of God by his tears, prayers, and other religious performances.

Saturday, June 7. I rode to Freehold to aſſiſt Mr. Tennent in the adminiſtration of the Lord's ſupper. In the afternoon I preached, God gave

me freedom and warmth in my diſcourſe: and his preſence was in the aſſembly. I was compoſed, and enjoyed a thankful frame of ſpirit; and my ſoul was grieved that I could not render ſomething to God for his benefits. O that I could be ſwallowed up in his praiſe.

Lord's-day, June 8. I was agreeably entertained in the forenoon by a diſcourſe from Mr. Tennent. In the ſeaſon of communion, I enjoyed comfort; it was a *time of refreſhing* to me, and to many others. A number of my dear people ſat down by themſelves at the laſt table; at which time God ſeemed to be in the midſt of them.——And the thoughts of what God had done among them were refreſhing to me. In the afternoon, God enabled me to preach with uncommon freedom. Through the goodneſs of God, I was favoured with a conſtant flow of matter, and proper expreſſions. In the evening I could not but rejoice in God, and bleſs him for the manifeſtations of grace in the day paſt. Oh it was a ſweet and ſolemn day! A ſeaſon of comfort to the godly, and of awakening to other ſouls.

Monday, June 9. I preached the concluding ſermon from Gen. v. 24. "And Enoch walked with God." God gave me enlargement and fervency in my diſcourſe; ſo that I was enabled to ſpeak with plainneſs and power. Praiſed be the Lord, it was a ſweet meeting. I found my ſtrength renewed, even to a wonder; ſo that I felt much ſtronger at the concluſion than in the beginning.

begining. I have great reaſon to bleſs God for this ſolemnity, wherein I have found aſſiſtance in addreſſing others, and ſweetneſs in my own ſoul.

To-day a conſiderable number of my people met together early in the *woods*, and prayed, ſang, and converſed of divine things; and were ſeen by ſome of the white people to be affected, and divers of them in tears.

Afterwards they attended the concluding exerciſes of the ſacramental ſolemnity, and then returned home, "rejoicing for all the goodneſs of God" they had ſeen and felt: ſo that this was a profitable, as well as a comfortable ſeaſon to many of my congregation.

Friday, June 13.—I came away rejoicing and bleſſing God for his grace manifeſted at this ſeaſon. The ſame day I baptized *five* perſons, three adults and two children. One of theſe was the very *aged woman* of whom I gave an account in my journal of December 26. She now gave me a very punctual, rational, and ſatisfactory account of the remarkable change ſhe experienced ſome months after the beginning of her concern. And although ſhe was become ſo childiſh through old age that I could do nothing in a way of queſtioning with her; yet, when I let her alone to go on with her own ſtory, ſhe could give a very diſtinct relation of the various exerciſes of ſoul ſhe had experienced; ſo deep were the impreſſions left upon her mind by that influence ſhe

had been under! And I have great reaſon to hope, ſhe is *born anew* in her old age, being, upwards of *fourſcore*.

Saturday, June 14. I rode to Kingſton, to aſſiſt the Rev. Mr. Wales in the adminiſtration of the Lord's-ſupper. In the afternoon I preached; but almoſt fainted in the pulpit: yet God ſtrengthened me when I was juſt gone, and enabled me to ſpeak his word with freedom, fervency, and application to the conſcience. And praiſed be the Lord; "out of weakneſs I was made ſtrong." I enjoyed ſweetneſs, in and after public worſhip; but was extremely tired. Oh, how many are the mercies of the Lord! "To them that have no might, he increaſeth ſtrength."

Lord's-day, June 15. I was dejected ſo that I could not hold up my head. Yet I adminiſtered the Lord's-ſupper at Mr. Wales's deſire: and found myſelf in a good meaſure relieved of my preſſing load, when I came to aſk a bleſſing on the elements; here God gave me enlargement, and a tender affectionate ſenſe of ſpiritual things: ſo that it was a ſeaſon of comfort to me, and I truſt, more ſo to others. In the afternoon I preached to a vaſt multitude from Rev. xxii. 17. God helped me to offer a teſtimony for himſelf, and to leave ſinners inexcuſable. I was enabled to ſpeak with ſuch freedom, fluency, and clearneſs, as commanded the attention of the great. I was extremely tired in the evening but enjoyed compoſure and ſweetneſs.

Monday.

Monday, June 16. I preached again; and God helped me amazingly, so that this was a refreshing season to my soul and others. For ever blessed be God for help, when my body was so weak, and there was so large an assembly.

June 19. I visited my people with two of the reverend correspondents: I spent some time in conversation with them upon spiritual things; and took care of their worldly concerns.

This day makes up a complete year from the first time of my preaching to these Indians in New-Jersey.——What amazing things has God wrought in this time for these poor people! What a surprising change appears in their tempers and behaviour! How are savage Pagans transformed into affectionate, and humble Christians! And their drunken and pagan howlings, turned into fervent prayers and praises to God! They "who were sometimes darkness, are now become light in the Lord." May they walk as children of the light, and of the day. And now to him that is of power to establish them according to the gospel.——To God only wise, be glory, through Jesus Christ, for ever and ever! Amen.

Before I conclude, I would make a few *general remarks* upon what to me appears worthy of notice.

And, *first*, I cannot but take notice that I have ever since my first coming among the Indians, been favoured with that assistance, which (to me)

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is *uncommon*, in preaching *Chriſt crucified*, and making him the *center* and *mark* to which all my diſcourſes were directed.

* It was the principal ſcope of all my diſcourſes for ſeveral months, (after having taught the people ſomething of the being and perfections of God, his creation of man in a ſtate of rectitude and happineſs, and the obligations mankind were thence under to love and honour him,) to lead them into an acquaintance with their deplorable ſtate by nature: their inability to deliver themſelves from it: the utter inſufficiency of any external reformation, or of any religious performances, to bring them into the favour of God. And thence to ſhew them their abſolute need of Chriſt to ſave them from the miſery of their fallen ſtate.—To open his all-ſufficiency and willingneſs to ſave the chief of ſinners.—The *freeneſs* and *riches* of his grace, propoſed "without money, and without price."—And thereupon to preſs them *without delay* to betake themſelves to him, under a ſenſe of their miſery and undone eſtate, for relief and everlaſting ſalvation.——And to ſhew them the abundant encouragement the goſpel propoſes to, periſhing, helpleſs ſinners, ſo to do.

* And I have often remarked, that whatever ſubject I have been upon, after having explained the truths contained therein, I have been *naturally* and *eaſily* led to Chriſt as the *ſubſtance* of every one. If I treated on the being and glori-

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ous perfections of God, I was thence *naturally* led to discourse of Christ as the only "way to the Father."—If I attempted to open the misery of our fallen state, it was natural from thence to shew the necessity of Christ to undertake for us, to atone for our sins, and to redeem us from the power of them.—If I taught the commands of God, and shewed our violation of them, this brought me in the most easy way, to speak of the Lord Jesus Christ, as one who had "magnified the law" we had broken, and who was "become the end of it for righteousness, to every one that believes." And never did I find so much freedom and assistance in making all the various lines of my discourses meet together, and center in Christ, as I have frequently done among these Indians.

* I have frequently been enabled to represent the divine glory, the infinite preciousness and transcendent loveliness of the great Redeemer; the suitableness of his person and purchase to supply the wants, and answer the utmost desires of immortal souls.—To open the infinite riches of his grace, and the wonderful encouragement proposed in the gospel to unworthy, helpless sinners.—To call, invite, and beseech them to come and give up themselves to him, and be reconciled to God through him.—To expostulate with them respecting their neglect of one so infinitely lovely, and freely offered.—And *this* in *such a manner*, with such freedom, pertinency, pathos, and application

application to the conſcience, as I never could have made myſelf maſter of by the moſt aſſiduous application. And I have often at ſuch ſeaſons been ſurpriſingly helped in adapting my diſcourſes to the *capacities* of my people, and bringing them down into ſuch eaſy, vulgar, and familiar methods of expreſſion, as has rendered them intelligible even to Pagans.

Secondly, It is worthy of remark, that numbers of theſe people are brought to a ſtrict compliance with the rules of *morality* and *ſobriety*, and to a conſcientious performance of the *external duties* of Chriſtianity; without their having them frequently inculcated upon them.

God was pleaſed to give the grand goſpel truths ſuch a powerful influence upon their minds, that their lives were ly quickly reformed, without repeated harangues upon *external* duties. There was indeed no room for any diſcourſes but thoſe that reſpected the *eſſentials* of religion, and the *experimental* knowledge of divine things, while there were ſo many inquiring daily, not how they ſhould regulate their *external* conduct; but how they ſhould eſcape from the wrath to come—obtain an *effectual change of heart*, and get an intereſt in Chriſt.—So that my *great work* ſtill was to lead them into a further view of their total depravity: to ſhew that there was no goodneſs in them: no good diſpoſitions or deſires; no love to God, or delight in his commands; but, on the contrary, hatred, enmity, and all manner

manner of wickedneſs.—And at the ſame time to open to them the glorious remedy provided in Chriſt for helpleſs periſhing ſinners, and offered freely to thoſe who have no goodneſs of their own, no "works of righteouſneſs," to recommend them to God.

When theſe truths were felt *at heart*, there was no vice unreformed,—no external duty neglected.——Drunkenneſs, the darling vice, was broken off, and ſcarce an inſtance of it known for months together. The practice of *huſbands* and *wives* in putting away each other, and taking others, was quickly reformed. The ſame might be ſaid of all other vices.——The reformation was general; from the *internal* influence of divine truths upon their hearts; and not becauſe they had heard theſe vices particularly expoſed, and repeatedly ſpoken againſt.

* So that experience, as well as the word of God, and the example of Chriſt and his apoſtles, have taught me, that the preaching, which is beſt ſuited to awaken in mankind a lively apprehenſion of their depravity and miſery,—to excite them earneſtly to ſeek after a change of heart, and to *fly for refuge* to Chriſt, as the only *hope ſet before them*, is moſt *ſucceſsful* toward the reformation of their external conduct.—I have found that cloſe applications of divine truth to the conſcience, ſtrike death to the root of all vice; while ſmooth harangues upon *moral virtues*

ties and *external duties*, at beſt only lop off the *branches* of corruption.

I do not intend to repreſent the preaching of *morality*, and preſſing perſons to the *external* performance of duty, to be unneceſſary *at any time*; eſpecially when there is leſs of divine power attending the means of grace.—It is doubtleſs among the things that "ought to be done," while "others are not to be left undone."—But what I principally deſign is a plain matter of fact, viz. That the external compliance with the rules of Chriſtianity, appearing among my people, is not the effect of any *merely* rational view of the beauty of *morality*, but of the internal influence that divine truths have had upon their hearts.

Thirdly, It is remarkable, that God has ſo continued and renewed the ſhowers of his grace: ſo quickly ſet up his kingdom among theſe people; and ſo ſmiled upon them in their acquirement of knowledge, both divine and human. It is now near a year ſince the beginning of this gracious out-pouring of the divine Spirit; and although it has often ſeemed to decline for ſome ſhort time, yet the work of grace revived again: ſo that a divine influence ſeems ſtill to attend the means of grace, in a greater or leſs degree: whereby religious perſons are refreſhed, ſtrengthened, and eſtabliſhed,—convictions revived and promoted in many,—and ſome newly awakened from time to time. Although it muſt be acknowledged, that for ſome time paſt, there has appeared

peared a more manifeſt decline of this work. But (bleſſed be God) there is ſtill an appearance of divine power, a deſirable degree of tenderneſs, and devotion in our aſſemblies.

And as God has continued the ſhowers of his grace among this people; ſo he has with uncommon *quickneſs* ſet up his kingdom in the midſt of them. I have now baptized, ſince the concluſion of my laſt journal, thirty perſons, fifteen adults, and fifteen children. Which added to the number there mentioned, makes ſeventy-ſeven perſons; whereof thirty-eight are adults and thirty-nine children: and all within the ſpace of eleven months paſt.—And I have baptized no adults, but ſuch as appeared to have a work of grace in their hearts: ſuch as have experienced not only the awakening, but the renewing and comforting influences of the divine Spirit. Much of the goodneſs of God has appeared in their acquirement of knowledge, both in religion and in common life. There has been a wonderful thirſt after *Chriſtian knowledge* among them, and an eager deſire of being inſtructed. This has moved them to aſk many pertinent as well as important queſtions. Many of the doctrines I have delivered, they have queried with me about, in order to gain further light into them: and from time to time manifeſted a good underſtanding of them, by their anſwers to the queſtions propoſed.

They have likewiſe appeared remarkably apt in

in learning to ſing pſalms, and are now able to ſing well.

They have alſo acquired a conſiderable degree of knowledge in the affairs of common life: ſo that they now appear like *rational* creatures, fit for human ſociety, free from that ſavage roughneſs and brutiſh ſtupidity, which they had in their Pagan ſtate.

And as they are deſirous of inſtruction, and ſurpriſingly apt in the reception of it, ſo divine providence has ſmiled upon them in regard of *proper means* in order to it.—The attempts made for a *ſchool* among them have ſucceeded, and they have a *ſchool-maſter*, of whom I may juſtly ſay, I know of "no man like-minded, who will naturally care for their ſtate."

He has generally thirty or thirty-five children in his ſchool: and when he kept an evening (as he did in the long evenings, he had fifteen or twenty people, married and ſingle.

The children learn with ſurpriſing readineſs; ſo that their maſter tells me, he never had an Engliſh ſchool that learned, in general, near ſo faſt. There were not above two in thirty, although ſome of them were very ſmall, but what learned to know all the *letters* in the *alphabet* diſtinctly, within three days, and divers in that ſpace learned to *ſpell* conſiderably; and ſome of them ſince the beginning of February laſt (at which time the ſchool was ſet up) have learned ſo much, that they

they are able to read in a *Pſalter* or *Teſtament* without ſpelling.

They are inſtructed in the duty of ſecret prayer; and moſt of them conſtantly attend it night and morning, and are very careful to inform their maſter if they apprehend any of their little ſchool-mates neglect it.

Fourthly. It is worthy to be noted, that amidſt *ſo great* a work of conviction,—ſo much concern and religious affection, there has been no *prevalency*, nor indeed any conſiderable *appearance* of *falſe religion*, or heats of imagination, intemperate zeal, and ſpiritual pride; (which corrupt mixtures too often attend the revival of religion) and that there have been ſo very few inſtances of ſcandalous behaviour. The religious concern that perſons have been under, has generally been *rational* and *juſt*: ariſing from a *ſenſe* of their ſins, and the divine diſpleaſure on the account of them; as well as their utter inability to deliver themſelves from the miſery they felt and feared. —And it is remarkable, although the concern of many perſons has been very great and preſſing, yet I have never ſeen any thing like *deſpair* attending it in any one inſtance: whence it is apparent, there is not that danger of perſons being driven into deſpair under *ſpiritual trouble*, (unleſs in caſes of melancholy,) that the world is ready to imagine.

The *comfort* perſons have obtained after their diſtreſſes, has likewiſe in general appeared ſolid, well-

well-grounded, and ſcriptural; ariſing from a ſpiritual and *ſupernatural illumination* of mind,—a view of divine things *as they are*, a complacency of ſoul in the divine perfections,—and a peculiar ſatisfaction in the *way of ſalvation*, by the great Redeemer.

* Their joys have ſeemed to riſe from a variety of views of divine things, although for ſubſtance the ſame.

Some have at firſt appeared to rejoice, eſpecially in the *wiſdom* of God, diſcovered in the way of ſalvation by Chriſt; it then appearing to them "a new way," a way they had never any juſt conception of, until opened to them by the divine Spirit. And ſome of them, upon a *ſpiritual* view of this way of ſalvation, have wondered at their paſt folly in ſeeking ſalvation other ways, and have admired that they never ſaw *this* way of ſalvation before, which now appeared ſo *plain* and *eaſy*.

Others have had a more *general* view of the excellency of Chriſt, being delighted with an apprehenſion of his glory, as unſpeakably exceeding *all* they had ever conceived before; yet without ſingling out (as it were) any one of the divine perfections in particular.

* What the Indians notions of God are, in their Pagan ſtate, is hard to determine. I have taken much pains to enquire of my Chriſtian people, whether they, before their acquaintance with Chriſtianity, imagined there was a *plurality* of

of great invisible powers, or whether they supposed but *one* such being, and worshipped him in a variety of shapes: but cannot learn any thing of them so distinct as to be fully satisfying upon the point. Their notions in that state were so dark and confused, that they seem not to know what they thought themselves. But so far as I can learn, they had a notion of a plurality of invisible *deities*, and paid some kind of homage to them promiscuously, under a great variety of shapes. And it is certain those who yet remain Pagans pay some kind of superstitious reverence to beasts, birds, fishes, and even reptiles; that is, some to one kind of animal, and some to another. They do not indeed suppose a divine power *essential* to these creatures, but that some invisible beings (I cannot learn that it is always one) communicate to these animals a *great power*, either one or other of them, (just as it happens) and so make these creatures the immediate authors of good to certain persons. Whence such a creature becomes *sacred* to the persons to whom he is supposed to be the immediate author of good, and through him they must worship the invisible powers, though to others he is no more than another creature. And perhaps another animal is looked upon to be the immediate author of good to *another*, and consequently *he* must worship the invisible powers in that animal. And I have known a Pagan burn fine tobacco for incense, in order to appease the anger of that invisible

viſible power which he ſuppoſed preſided over *rattle-ſnakes*, becauſe one of theſe animals was killed by another Indian near his houſe.

But I find, that in ancient times, before the coming of the white people, ſome ſuppoſed there was *four* inviſible powers, who preſided over the four corners of the earth. Others imagined the *ſun* to be the *only* deity, and that all things were made by him: others had a confuſed notion of a certain *body* or fountain of *deity*, ſomewhat like the *anima mundi*, ſo frequently mentioned by the learned Heathens, diffuſing itſelf to various animals, and even to inanimate things, making them the immediate authors of good to certain perſons. But after the coming of the white people they ſeemed to ſuppoſe there were three deities, and three only, becauſe they ſaw people of three different kinds of complexion, *viz.* Engliſh, Negroes and themſelves.

It is a notion generally prevailing among them, that it was not the ſame *God* made them, who made us; but that they were made after the white people. And they ſuppoſe their God gained ſome ſpecial ſkill by ſeeing the white people made, and ſo made *them* better: for they look upon themſelves, and their methods of living, (which they ſay, their god expreſsly preſcribed) as vaſtly preferable to the white people, and their methods. And hence they will frequently ſit and laugh at them as being good for nothing but to fatigue themſelves, with hard labour; while

they

they enjoy the ſatisfaction of ſtretching themſelves on the ground, and ſleeping as much as they pleaſe; and have no other trouble than now and then to chaſe the deer. Hence, many of them look upon it as diſgraceful for them to become Chriſtians, as Chriſtians do to become a Pagan: and though they ſuppoſe our religion will do well enough for us, becauſe preſcribed by our God, yet it is no ways proper for them, becauſe not of the ſame original.

* They ſeem to have ſome confuſed notion of a future ſtate, and many of them imagine that the *chichang*, (*i. e.* the ſhadow,) or what ſurvives the body, will at death go *ſouthward*, and in an unknown but curious place, will enjoy ſome kind of happineſs, ſuch as hunting, feaſting, dancing. And what they ſuppoſe will contribute much to their happineſs in that ſtate is, that they ſhall never be weary of thoſe entertainments.

Some of them have ſome faint notion of *rewards* and *puniſhments*, or at leaſt of *happineſs* and *miſery* in a future ſtate; others ſeem to know no ſuch thing. Thoſe that ſuppoſe this, imagine that moſt will he happy, and thoſe that are not ſo, will be puniſhed only with *privation*, being excluded the walls of that good world where happy ſouls ſhall dwell.

Theſe rewards and puniſhments they ſuppoſe to depend entirely upon their behaviour towards mankind, and not to have any reference to God.

I once conſulted a very ancient Indian upon this point, whether the Indians of old times had ſuppoſed there was any thing of the man that would ſurvive the body? He replied yes. I aſked him, further, whether it would be happy there? He anſwered, after ſome conſiderable pauſe, that the ſouls of good folks would be happy, and the ſouls of *bad* folks miſerable. I then aſked who he called *bad folks?* His anſwer was, thoſe who lie, ſteal, quarrel with their neighbours, are unkind to their friends, and eſpecially to aged parents, and in a word are but a plague to mankind. Theſe were his bad folks; but not a word was ſaid of their neglect of divine worſhip, and their badneſs in that reſpect.

They have indeed ſome kind of worſhip, are frequently offering *ſacrifices* to ſome inviſible powers, and are ready to impute their calamities in the preſent world, to the neglect of theſe ſacrifices; but there is no appearances of reverence and devotion in the homage they pay them; and what they do of this nature ſeems to be done only to appeaſe the anger of their deities, to engage them to do them no hurt, or at moſt only to invite theſe *powers* to ſucceed them in thoſe enterpriſes they are engaged in. So that in offering theſe ſacrifices, they ſeem to have no reference to a future ſtate. And they imagine, that thoſe they call *bad folks*, are excluded from the company of good people in that ſtate, not ſo much becauſe God is determined

to

to punish them for their sins of any kind, as because they would render others unhappy if admitted to dwell with them. So that they are excluded rather of *necessity*, than by God acting as a *righteous judge*.

They give much heed to *dreams*, because they suppose the invisible powers give them directions therein. They are likewise much attached to the traditions of their fathers, who have informed them of divers miracles anciently wrought. * They also mention some wonderful things which, they say, have happened since the memory of some who are now living. One affirmed to me, that himself had once been dead four days, that most of his friends were gathered together to his funeral, and that he should have been buried, but that some of his relations were not arrived, before whose coming he came to life again. In this time, he says, he went to the place where the sun *rises*, (imagining the earth to be plain,) and directly over that place, at a great height in the air, he was admitted, he says, into a great house, which he supposes was several miles in length, and saw many wonderful things.

What increases their aversion to Christianity is the influence their *powwows* have upon them. These are supposed to have a power of *foretelling future events*, *of recovering the sick*, and of *charming persons to death*. Probably a satanical imita-

tion of the ſpirit of prophecy that the church in early ages poſſeſſed.

I have laboured to gain ſome acquaintance with this affair, and have for that end conſulted the man mentioned in my journal of May 9, who, ſince his converſion to Chriſtianity, has endeavoured to give me the beſt intelligence he could of this matter. But it ſeems to be ſuch a *myſtery of iniquity*, that I cannot well underſtand it; and, ſo far as I can learn, he himſelf has not any clear notions of the thing, now his ſpirit of divination is gone from him. However the manner in which he ſays he obtained this ſpirit was, * he was admitted into the preſence of a great man, who informed him, that he loved, pitied, and deſired to do him good. It was not in this world that he ſaw the great man, but in a world above at a vaſt diſtance from this. The great man, he ſays, was cloathed with the day; yea, with the brighteſt day he ever ſaw; a day of many years, yea, of everlaſting countenance! This whole world, he ſays, was drawn upon him, ſo that in him, the earth, and all things in it, might be ſeen. I aſked him, if rocks, mountains, and ſeas was drawn upon, or appeared in him? He replied, that every thing that was beautiful and lovely in the earth was upon him, and might be ſeen by looking on him, as well as if one was on the earth to take a view of them there. By the ſide of the great man, he ſays, ſtood his ſhadow or ſpirit. This ſhadow, he ſays, was as lovely as the

the man himſelf, and filled all places, and was moſt agreeable as well as wonderful to him.—Here he ſays, he tarried ſome time, and was unſpeakably delighted with a view of the great man, of his ſhadow or ſpirit, and of all things in him. And what is moſt of all aſtoniſhing, he imagines all this to have paſſed before he was born. He never had been, he ſays, in this world at that time. And what confirms him in the belief of this, is, that the great man told him, that he muſt come down to earth, be born of *ſuch* a woman, meet with *ſuch* and *ſuch* things, and in particular, that he ſhould once in his life be guilty of *murder*. At this he was diſpleaſed, and told the great man, he would never murder. But the great man replied, "I have ſaid it, and it ſhall be ſo." Which has accordingly happened. At this time, he ſays, the great man aſked him what he would chuſe in life. He replied, firſt to be a *hunter*, and afterwards to be a *powwow* or *diviner*. Whereupon the great man told him, he ſhould have what he deſired, and that his *ſhadow* ſhould go along with him down to earth, and be with him for ever. There was, he ſays, all this time no words ſpoken between them. The conference was not carried on by any *human* language, but they had a kind of mental intelligence of each other's thoughts. After this, he ſays, he ſaw the great man no more; but ſuppoſes he came down to earth to be born, but the ſpirit or ſhadow of the great man

ſtill attended him, and ever after continued to appear to him in dreams and other ways, until he felt the power of God's word upon his heart; ſince which it has entirely left him.

* This ſpirit, he ſays, uſed to direct him in dreams to go to ſuch a place and hunt, aſſuring him he ſhould meet with ſucceſs, which accordingly proved ſo. And when he had been there ſome time, the ſpirit would order him to another place. So that he had ſucceſs in hunting, according to the great man's promiſe.

* There were ſome times when this ſpirit came upon him in a *ſpecial* manner, and he was full of what he ſaw in the great man. And then, he ſays, he was *all light*, and not only *light* himſelf, but it was light all *around him*, ſo that he could ſee through men, and knew the thoughts of their hearts. Theſe *depths of Satan* I leave to others to fathom, and cannot gueſs what conceptions of things theſe creatures have at the times when they call themſelves *all light*. But my interpreter tells me, that he heard one of them tell a certain Indian the ſecret thoughts of his heart. The caſe was this; the Indian was bitten with a ſnake, and was in extreme pain. Whereupon the *diviner* (who was applied to) told him, that at *ſuch a time* he had promiſed, the next deer he killed he would ſacrifice it to ſome *great power*, but had broken his promiſe. And now, ſaid he, that great power has ordered this ſnake to bite you for your neglect. The Indian confeſſed it

was

was ſo, but ſaid he had never told any body of it. But as *Satan*, no doubt, excited the Indian to make that promiſe, it was no wonder he ſhould be able to communicate the matter to the conjurer.

[On Friday and Saturday, he was very much amiſs; but yet preached to his people on Saturday. His illneſs continued on the ſabbath; but he preached notwithſtanding, both parts of the day; and after the public worſhip, endeavoured to apply divine truths to the conſciences of ſome, addreſſing them perſonally: ſeveral were in tears, and ſome appeared much affected. But he was extremely wearied with the ſervice, and was ſo ill at night, that he could have no reſt; but remarks, that "God was his ſupport." On Monday, he continued very ill; but calm and compoſed, reſigned to the divine diſpenſations.]

Lord's-day, June 29. I preached both parts of the day. God was pleaſed to afford me both freedom and power; in both exerciſes. God's people were refreſhed and melted with divine things; one or two comforted, who had been long under diſtreſs; convictions, in divers inſtances, powerfully revived; and one man in years much awakened, who had not long frequented our meeting, and appeared before as ſtupid as a ſtock. God amazingly renewed my ſtrength. I was ſo ſpent at noon, that I could ſcarce walk, and all my joints trembled; ſo that I could not ſit, nor ſo much as hold my hand

ſtill: and yet God ſtrengthened me to preach with power in the afternoon. I ſpent ſome time afterwards in converſing particularly, with ſeveral perſons. I prayed afterwards with a ſick child, and gave a word of exhortation, and returned home with more health than I went out; although my linen was wringing wet upon me, from a little after ten in the morning, till paſt five in the afternoon. My ſpirits alſo were conſiderably refreſhed; and my ſoul rejoiced in hope, that I had through grace done ſomething for God. In the evening I walked out, and enjoyed a ſweet ſeaſon in ſecret prayer and praiſe. Oh, for ſpirituality and holy fervency, that I might *ſpend and be ſpent* for God to my lateſt moment!

[On Wedneſday he went to Newark, to a meeting of the Preſbytery. The remaining part of the week he ſpent there, and at Eliſabeth-Town.]

* Monday, July 7. My ſpirits were conſiderably refreſhed. There is no comfort, I find, in any enjoyment, without enjoying God, and being engaged in his ſervice. In the evening I had the moſt agreeable converſation that ever I remember in all my life, upon God's being *all in all*, and all enjoyments being juſt *that* to us which God makes them, and no more. It is good to begin and end with God.

Saturday, July 12. This day was ſpent in faſting and prayer by my congregation, as preparatory to the ſacrament. I diſcourſed, both parts of

of the day. God gave me assistance in my discourses, and divine power attended the word; so that this was an agreeable season. Afterwards I led them to a solemn renewal of their covenant, and fresh dedication of themselves to God. This was a season both of solemnity and sweetness, and God was in the midst of us.

Lord's-day, July 13. I administered the sacrament of the Lord's supper to thirty-one persons of the Indians. God seemed to be present in this ordinance; the communicants were sweetly refreshed. Oh, how they melted, even when the elements were first uncovered! There was scarcely a dry eye among them, when I took off the linen, and shewed them the symbols of *Christ's broken body*.—Having rested a little, after the administration of the sacrament, I visited the communicants, and found them generally in a sweet loving frame. In the afternoon I discoursed upon *coming to Christ*. This was likewise a season of much tenderness. I returned home much spent, yet rejoicing in the goodness of God.

Monday, July 14. I discoursed from Psal. cxix. 106. "I have sworn, and I will perform it," &c. There appeared to be a powerful influence on the assembly, and considerable melting under the word. Afterwards, I led them to a renewal of their covenant before God, (that they would watch over themselves and one another, lest they should fall into sin, and dishonour the name of Christ,) just as I did on Monday, April

28. This tranſaction was attended with great ſolemnity: and God owned it by exciting in them a fear and jealouſy of themſelves, leſt they ſhould ſin againſt God.

[The next day, he ſet out on a journey towards Philadelphia; from whence he did not return till Saturday. He ſpent the week under great illneſs of body and dejection of mind.]

Monday, July 21. I preached to the Indians, chiefly for the ſake of ſome ſtrangers. I then propoſed my deſign of taking a journey to Suſquahannah: exhorted my people to pray for me, and choſe divers perſons of the congregation to travel with me.

Monday, July 28. I was very weak, but I enjoyed ſweetneſs and comfort in prayer; and was compoſed and comfortable through the day: my mind was intenſe, and my heart fervent in ſecret duties; and I longed to *ſpend and be ſpent for God.*

Tueſday, July 29. My mind was chearful, and free from thoſe melancholy damps, that I am often exerciſed with. In the evening I enjoyed a comfortable ſeaſon in ſecret prayer, was helped to plead with God for my own dear people: and for the divine preſence to attend me in my intended journey to Suſquahannah.

Wedneſday, July 30. I was uncommonly eaſy, both in body and mind: my mind was ſolemn, and God ſeemed to be near me: ſo that the

the day was as comfortable as moſt I have enjoyed for ſome time.

* Friday, Auguſt 1. In the evening I enjoyed a ſweet ſeaſon in ſecret prayer; clouds and perplexing cares were ſweetly ſcattered. Oh, how ſerene was my mind! How free from that diſtracting concern I have often felt!" "Thy will be done," was a petition ſweet to my ſoul: and if God had bidden me chuſe for myſelf in any affair, I ſhould have choſen rather to have referred the choice to him; for I ſaw he was infinitely wiſe, and could not do any thing amiſs, as I was in danger of doing.

Saturday, Auguſt 2. I preached from Matth. xi. 19. and the preſence of God ſeemed to be remarkably in the aſſembly. Bleſſed be God for ſuch a revival among us. In the evening I was very weary, but found my ſpirits ſupported and refreſhed.

Friday, Auguſt 5. I preached at the funeral of one my Chriſtians, was oppreſſed with the head-ach, and conſiderably dejected: however, I had a little freedom. I was extremely weary in the evening; but notwithſtanding enjoyed ſome liberty in prayer, and found the dejection that I feared, much removed, and my ſpirits conſiderably refreſhed.

Thurſday, Auguſt 7. I rode to my houſe, where I ſpent the laſt winter, in order to bring ſome things I needed for my Suſquahannah journey: I was refreſhed to ſee that place, which

God so marvellously visited with the showers of his grace. How amazingly did the *powers of God* appear there! "Bless the Lord, O my soul."

Saturday, August 9. In the afternoon, I visited my people, and contrived for the management of their worldly business: discoursed to them in a solemn manner, and concluded with prayer. I was composed in the evening, and fervent in secret prayer: had a view of the eternal world, and much serenity of mind. Oh that I could magnify the Lord for any freedom he affords me in prayer!

Monday, August 11. Being about to set out for Susquahannah the next day, I spent some time this day in prayer with my people, that God would bless and succeed my journey; and set up his kingdom among the poor Indians in the wilderness. While I was opening and applying part of the cxth Psalm, the *power of God* descended on the assembly; numbers were melted, and I found affectionate enlargement of soul. God helped me, and my interpreter also: there was a shaking and melting among us; and divers, I doubt not, were in some measure "filled with the Holy Ghost;" especially while I insisted upon the promise of *all nations blessing* the great *Redeemer:* my soul was refreshed to think, that this glorious season should surely come; and numbers of my dear people were also refreshed. Afterwards I prayed; and had some freedom, but was almost spent: then I walked out, and left

my

my people to carry on religious exercises among themselves: they prayed repeatedly, and sung, while I rested. Afterwards I went to the meeting, prayed with, and dismissed the assembly. Blessed be God, this has been a day of grace.

[The next day he set out on his journey towards Susquahannah, and six of his Christian Indians with him. He took his way through Philadelphia, intending to go to Susquahannah-river, far down, where it is settled by the white people, below the country inhabited by the Indians; and so travel up the river to the Indian habitations: for although this was much farther about, yet hereby he avoided the huge mountains and hideous wilderness. He rode this week as far as Charlestown, a place of that name about thirty miles westward of Philadelphia; where he arrived on Friday; and in his way hither, was for the most part in a comfortable state of mind.]

Saturday, August 16. [At Charlestown.] It being a day kept by the people, as preparatory to the Lord's supper, I tarried, heard Mr. Treat preach, and then preached myself. God helped me to discourse with warmth, and application, to the conscience. Afterwards I was refreshed in spirit, though much tired; and spent the evening agreeably in prayer, and Christian conversation.

Monday, August 18. I rode on my way towards Paxton, upon Susquahannah-river, but felt my spirits sink, towards night.

Tuesday,

Tuesday, August 19. I rode forward still; and at night lodged by the side of Susquahannah.

Wednesday, August 20. Having lain in a cold sweat all night, I coughed much blood this morning; but I had a secret hope that I might speedily get a dismission from earth, and all its sorrows. I rode this day to one Chambers's, upon Susquahannah, and there lodged, but was much afflicted, in the evening, with an ungodly crew, drinking and swearing. Oh, what a *hell* would it be, to be numbered with the *ungodly!*

Thursday, August 21. I rode up the river about fifteen miles, and there lodged, in a family that appeared quite destitute of God. I laboured to discourse with the man about the life of religion, but found him very artful in evading it. Oh, what a death it is to some, to hear of *the things of God!*

Friday, August 22. I continued my course up the river: my people now being with me, who before were parted from me; travelled above all the English settlements; at night, lodged in the open woods, and slept with more comfort, than while among an ungodly company of white people.

Lord's-day, August 24. Towards noon I visited some of the Delawares, and discoursed with them about Christianity. In the afternoon I discoursed to the *King*, and others, upon divine things, who seemed disposed to hear. I spent most of the day in these exercises. In the even-

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ing I enjoyed ſome comfort: eſpecially in ſecret prayer: ſo that I loved to walk abroad and repeatedly engage in it.

Monday, Auguſt 25. I ſent out my people to talk with the Indians, and contract a familiarity with them. Some good ſeemed to be done by their viſit this day, and divers appeared willing to hearken to Chriſtianity.

Tueſday, Auguſt 26. About noon I diſcourſed to a conſiderable number of Indians: I was enabled to ſpeak with much plainneſs, warmth, and power. The diſcourſe had impreſſion upon ſome, and made them appear very ſerious.

Wedneſday, Auguſt 27. There having been a thick ſmoak, in the houſe where I lodged, I was this morning diſtreſſed with pains in my head and neck. In the morning the ſmoak was ſtill the ſame: and a cold eaſterly ſtorm gathering, I could neither live within doors nor without long together; I was pierced with the rawneſs of the air abroad, in the houſe diſtreſſed with the ſmoak. I this day lived in great diſtreſs, and had not health enough to do any thing to purpoſe.

Thurſday, Auguſt 28. I was viſited by ſome who deſired to hear me preach: and diſcourſed to them in the afternoon, with ſome fervency, and laboured to perſuade them to *turn to God*. I ſcarce ever ſaw more clearly, that it is God's *work* to convert ſouls, I knew I could not touch them, I ſaw I could only ſpeak to *dry bones*, but could

could give them no ſenſe of what I ſaid. My eyes were up to God for help: I could ſay, the *work* was *his*.

Friday, Auguſt 29. I travelled to the Delawares, found few at home: felt poorly, but was able to ſpend ſome time alone in reading God's word and in prayer.

Lord's-day, Auguſt 31. I ſpake the word of God, to ſome few of the Suſquahannah Indians. In the afternoon, I felt very weak and feeble. Oh, how heavy is my work, when *faith* cannot take hold of an *almighty arm*, for the performance of it!

Monday, September 1. I ſet out on a journey towards a place called *The great iſland*, about fifty miles diſtant from Shaumoking, in the north weſtern branch of Suſquahannah. At night I lodged in the woods. I was exceeding feeble, this day, and ſweat much the night following.

Tueſday, September 2. I rode forward; but no faſter than my people went on foot. I was ſo feeble and faint, that I feared it would kill me to lie out in the open air; and ſome of our company being parted from us, ſo that we had now no axe with us, I had no way but to climb into a young pine tree, and with my knife to lop the branches, and ſo made a ſhelter from the dew. I ſweat much in the night, ſo that my linen was almoſt wringing wet all night. I ſcarce ever was more weak and weary than this evening.

Wedneſday,

Wednesday, September 3. I rode to Delaware town; and found divers drinking and drunken. I discoursed with some of the Indians about Christianity; observed my *interpreter* much engaged in his work; some few persons seemed to hear with great earnestness. About noon I rode to a small town of Shawwannoes, about eight miles distant; spent an hour or two there, and returned to the Delaware town. Oh what a a dead, barren, unprofitable wretch did I now see myself to be! My spirits were so low, and my bodily strength so wasted, that I could do nothing at all. At length being much overdone I lay down on a *buffalo-skin*; but sweat much the whole night.

Thursday, September 4. I discoursed with the Indians about Christianity; my *interpreter*, afterwards, carrying on the discourse to a considerable length: some few appeared well disposed, and somewhat affected. I left this place, and returned to Shaumoking; and at night lodged in the place where I lodged the Monday night before: but my people being belated did not come to me till past ten at night; so that I had no fire to dress any victuals, or to keep me warm; and I was farce ever more weak and worn out in my life.

Friday, September 5. I was so weak, that I could scarcely ride: it seemed sometimes as if I must fall off from my horse: however, I got to Shaumoking towards night, and felt thankfulness, that God had so far returned me.

Friday

Saturday, September 6. I ſpent the day in a very weak ſtate; coughing and ſpitting blood, and having little appetite to any food I had with me: I was able to do very little, except diſcourſe awhile of divine things to my own people, and to ſome few I met with.

Monday, September 8. I ſpent the forenoon among the Indians; in the afternoon, left Shaumoking, and returned down the river a few miles. I had propoſed to have tarried a conſiderable time longer among the Indians upon Suſquahannah; but was hindered by the weakly circumſtances of my own people, and eſpecially my own extraordinary weakneſs, having been exerciſed with great nocturnal ſweats, and a coughing up of blood, in almoſt the whole of the journey. I was a great part of the time ſo feeble and faint, that it ſeemed as though I never ſhould be able to reach home; and at the ſame time deſtitute of the comforts, yea the neceſſaries of life; at leaſt what was neceſſary for one in ſo weak a ſtate. In this journey I ſometimes was enabled to ſpeak the word of God with power, and divine truths made ſome impreſſion on divers that heard me; ſo that ſeveral, both men and women, old and young, ſeemed to cleave to us, and be well diſpoſed towards Chriſtianity; but others mocked and ſhouted, which damped thoſe who before ſeemed friendly. Yet God at times, was evidently preſent, aſſiſting me, my interpreter, and other dear friends who were with me in prayer for

for the ingathering of ſouls there ; and I could not but entertain a ſtrong hope, that the journey would not be wholly fruitleſs.

Tueſday, September 9. I rode down the river, near thirty miles, was extreme weak, much fatigued, and wet with a thunder ſtorm. I diſcourſed with ſome warmth and cloſeneſs to ſome poor ignorant ſouls, on the life and power of religion. They ſeemed much aſtoniſhed, when they ſaw my Indians aſk a bleſſing, and give thanks at dinner: concluding that a very high evidence of grace in them; but were more aſtoniſhed, when I inſiſted that neither that, nor yet ſecret prayer, was any ſure evidence of grace. Oh the ignorance of the world! How are ſome empty outward forms, miſtaken for true religion.

Wedneſday, September 10. I rode near twenty miles homeward; and was much ſolicited to preach, but was utterly unable. I was extremely over done with the heat and ſhowers, and coughed up conſiderable quantities of blood.

Thurſday, September 11. I rode homeward: but was very weak, and ſometimes ſcarce able to ride, I had a very importunate invitation to preach at a meeting houſe I came by, but could not by reaſon of weakneſs. I was reſigned under my weakneſs; but was much exerciſed for my companions in travel, whom I had left with much regret, ſome lame, and ſome ſick.

Friday, September 12. I rode about fifty miles; and came juſt at night to a Chriſtian friend's houſe, about

about twenty-five miles weſtward of Philadelphia. I was kindly entertained, and found myſelf much refreſhed in the midſt of my weakneſs and fatigues.

Lord's-day, September 14. I preached both parts of the day (but ſhort) from Luke xiv. 23. God gave me freedom and warmth in my diſcourſe; and helped me to labour in ſingleneſs of heart. I was much tired in the evening, but was comforted with the moſt tender treatment I ever met with in my life. My mind through the whole of this day, was exceeding calm; and I could aſk for nothing but that "the will of God might be done."

Wedneſday, September 17. I rode into Philadelphia, but was very weak, and my cough and my ſpitting of blood continued.

Saturday, September 20. I arrived among my own people: found them praying together: went in, and gave them ſome account of God's dealings with me and my companions in the journey. I then prayed with them, and the divine preſence was among us; divers were melted into tears. Being very weak, I was obliged ſoon to repair to my lodgings. Thus God has carried me through the fatigues and perils of another journey to Suſquahannah, and returned me again in ſafety, though under a great degree of bodily indiſpoſition. Many hardſhips and diſtreſſes I endured in this journey: but the Lord ſupported me under them all.

PART

PART. VIII.

After his return from his laſt journey to Suſquahannah, until his death

[HITHERTO Mr. Brainerd had kept a conſtant *diary*, giving an account of what paſſed from day to day: but henceforward his diary is much interrupted by his illneſs; under which he was often brought ſo low, as not to be able to recollect in the evening, what had paſſed in the day, and ſet down an orderly account of it in writing. However he took ſome notice of the moſt material things concerning himſelf, 'till within a few days of his death.]

* Lord's-day, September 21, 1746. I was ſo weak I could not preach, nor ride over to my people in the forenoon. In the afternoon I rode out; ſat in my chair, and diſcourſed to my people from Rom. xiv. 7, 8. I was ſtrenghened in my diſcourſe: and there appeared ſomething agreeable in the aſſembly. I returned to my lodgings extremely tired; but thankful, that I had been enabled to ſpeak a word to my poor people. I was able to ſleep little, through wearineſs and pain. Oh, how bleſſed ſhould I be, if the little I do, were all done with right views!

Saturday, September 27. I ſpent this as the week paſt, under a great degree of bodily weakneſs,

neſs, exerciſed with a violent cough, and a conſiderable fever; had no appetite to any kind of food; and frequently brought up what I ate, as ſoon as it was down: I was able, however, to ride over to my people, about two miles, every day, and take ſome care of thoſe who were then at work upon a ſmall houſe for me to reſide in amongſt the Indians†. I was ſometimes ſcarce able to walk, and never able to ſit up the whole day. Yet I was calm and compoſed, and but little exerciſed with melancholy, as in former ſeaſons. It was many times a comfort to me, that *life* and *death* did not depend upon my choice. I was pleaſed to think, that he who is infinitely wiſe, had the determination of this matter; and that I had no trouble, to conſider and weigh things upon all ſides, in order to make the choice, whether I would live or die. I could with great compoſure look *death* in the face, and frequently with ſenſible joy. Oh, how bleſſed it is, to be *habitually prepared* for death! The Lord grant, that I may be *actually ready alſo!*

Lord's day, September 28. I rode to my people; and, though under much weakneſs, diſcourſed about half an hour; at which ſeaſon divine power ſeemed to attend the word; but being extreme weak, I was obliged to deſiſt; and after a turn of faintneſs, with much difficulty rode to

† *This was the* fourth *houſe he built for his reſidence among the Indians.*

to my lodgings, where betaking myself to my bed, I lay in a burning fever, and almoſt delirious, for ſeveral hours, till towards morning, my fever went off with a violent ſweat. I have often been feveriſh after preaching: but this was the moſt diſtreſſing turn, that ever preaching brought upon me. Yet I felt perfectly at reſt in my own mind, becauſe I had made my utmoſt attempts to ſpeak for God.

Tueſday, September 30. Yeſterday and to-day I was ſcarce able to ſit up half the day. But I in a compoſed frame was remarkably free from dejection and melancholy; as God has been pleaſed to deliver me from theſe unhappy glooms, in the general courſe of my preſent weakneſs, and alſo from a peeviſh ſpirit. Oh that I may always be able to ſay, "Lord, not my will, but thine be done!"

Saturday, October 4. I ſpent the former part of this week under a great degree of diſorder, as I had done ſeveral weeks before: was able, however, to ride a little every day, although unable to ſit up half the day, and took ſome care daily of perſons at work upon my houſe. On Friday afternoon I found myſelf wonderfully revived and ſtrengthened; and having ſome time before given notice to my people, and thoſe at the Forks of Delaware in particular, that I deſigned, to adminiſter the ſacrament of the Lord's ſupper upon the firſt ſabbath in October: on Friday afternoon I preached preparatory to the ſacrament,

from

from 2 Cor. xiii. 5. I was ſurpriſingly ſtrengthened in my work, while I was ſpeaking: but was obliged immediately after to repair to bed, being now removed into my own houſe among the Indians; which gave me ſuch ſpeedy relief, as I could not well have lived without. I ſpent ſome time on Friday night in converſing with my people as I lay upon my bed; and found my ſoul refreſhed. This being Saturday, I diſcourſed particularly with divers of the communicants; and this afternoon preached from Zech. xii. 10. There ſeemed to be a tender melting, and hearty mourning for ſin in the congregation. My ſoul was in a comfortable frame, and I was myſelf, as well as moſt of the congregation, much affected with the humble confeſſion, and apparent broken-heartedneſs of a *backſlider*; and could not but rejoice, that God had given him ſuch a ſenſe of his ſin and unworthineſs. I was extremely tired in the evening; but lay on my bed, and diſcourſed to my people.

* Lord's-day, October 5. I was ſtill very weak; and in the morning afraid I ſhould not be able to go through the work of the day. I diſcourſed before the adminiſtration of the ſacrament from John i. 29. "Behold the Lamb of God, that taketh away the ſin of the world."—The divine preſence attended this diſcourſe; and the aſſembly was conſiderably melted. After ſermon I baptized two perſons, and then adminiſtered the Lord's ſupper to near forty communicants

nicants of the Indians, beſides divers dear Chriſtians of the white people. It was a feaſon of divine power and grace; and numbers rejoiced in God. Oh, the ſweet union and harmony then appearing among the religious people! My ſoul was refreſhed, and my friends, of the white people, with me. After the ſacrament I could ſcarcely get home; but was ſupported by my friends, and laid on my bed; where I lay in pain till the evening; and then was able to ſit up and diſcourſe with my friends. Oh, how was this day ſpent in prayers and praiſes among my dear people! One might hear them all the morning before public worſhip, and in the evening till near midnight, praying and ſinging praiſes to God, in one or other of their houſes.

*Saturday, October 11. Towards night I was ſeized with an ague, which was followed with a hard fever, and much pain: I was treated with great kindneſs and was aſhamed to ſee ſo much concern about ſo unworthy a creature. I was in a comfortable frame of mind, wholly ſubmiſſive with regard to life or death. It was indeed a peculiar ſatisfaction to me, to think that it was not my buſineſs to determine whether I ſhould live or die. I likewiſe felt peculiarly ſatisfied, while under this uncommon degree of diſorder; being now fully convinced of my being unable to perform my work. Oh how precious is time! And how guilty it makes me feel, when I think I have trifled away and miſemploy-

ed it, or neglected to fill up each part of it with duty, to the utmoſt of my ability!

October 19. I was willing either to die or live; but found it hard to think of living uſeleſs. Oh that I might never live to be a burden to God's creation; but that I might be allowed to repair home, when my ſojourning work is done!

Friday October 24. I ſpent the day in overſeeing and directing my people about mending their fence, and ſecuring their wheat. I was ſomewhat refreſhed in the evening, having been able to do ſomething valuable in the day time. Oh, how it pains me, to ſee time paſs away, when I can do nothing to any purpoſe!

Saturday, October 25. I viſited ſome of my people: ſpent ſome time in writing, and felt much better in body than uſual: when it was near night I felt ſo well, that I had thoughts of expounding: but in the evening was much diſordered again, and ſpent the night in coughing, and ſpitting of blood.

Lord's-day, October 26. In the morning I was exceeding weak, and ſpent the day till near night, in pain to ſee my poor people wandering as *ſheep not having a ſhepherd*. But towards night finding myſelf a little better, I called them together to my houſe and ſat down, and read and expounded Matth. v. 1—16. This diſcourſe, though delivered in much weakneſs, was attended with power; eſpecially what was ſpoken upon the laſt of theſe verſes, where I inſiſted on the infinite

infinite wrong done to religion, by having our *light* become *darkneſs*, inſtead of *ſhining before men.* As many were deeply affected with a ſenſe of their deficiency, in regard of ſpiritual converſation, and a ſpirit of concern and watchfulneſs ſeemed to be excited in them; ſo there was one that had fallen into drunkenneſs, ſometime before, who was now deeply convinced of his ſin, and diſcovered a great degree of concern on that account. My ſoul was refreſhed to ſee this. And though I had no ſtrength to ſpeak ſo much as I would have done, but was obliged to lie down on the bed: yet I rejoiced to ſee ſuch an humble melting in the congregation; and that divine truths, though faintly delivered, were attended with ſo much efficacy.

Monday, October 27. I ſpent the day in directing the Indians, about mending the fence round their wheat: and was able to walk with them, and contrive their buſineſs all the forenoon. In the afternoon I was viſited by two dear friends, and ſpent ſome time in converſation with them. Towards night I was able to walk out, and take care of the Indians again.

October 28. I rode to Prince-Town, in a very weak ſtate: had ſuch a violent fever, by the way, that I was forced to alight at a friend's houſe, and lie down for ſome time. Near night I was viſited by Mr. Treat, Mr. Beaty, and his wife, and another friend: my ſpirits were refreſhed to ſee them: but I was ſurprized, and even a-

ſhamed, that they had taken ſo much pains as to ride thirty or forty miles to ſee me.

Saturday, November 1. I took leave of my friends and returned home.

Lord's-day, November 2. I was unable to preach and ſcarcely able to ſit up the whole day. I was almoſt ſunk, to ſee my poor people deſtitute of the means of grace; and eſpecially conſidering they could not read, and ſo were under great diſadvantages for ſpending the ſabbath comfortably. Oh, methought, I could be contented to be ſick, if my poor flock had a faithful paſtor to feed them. A view of their want of this was more afflictive to me, than all my bodily illneſs.

Monday, November 3. Being now in ſo low a ſtate, that I was utterly uncapable of performing my work, and having little hope of recovery, unleſs by much riding, I thought it my duty to take a journey into New-England, I accordingly took leave of my congregation this day.—Before I left my people, I viſited them all in their reſpective houſes, and diſcourſed to each, as I thought moſt ſuitable for their circumſtances, and found great freedom in ſo doing: I ſcarce left one houſe but ſome were in tears, not only affected with my being about to leave them, but with the ſolemn addreſſes I made; for I was helped to be fervent in ſpirit. When I had thus gone through my congregation, (which took me moſt of the day) and had taken leave of them, and of the ſchool, I rode about two miles, to the houſe where

where I lived in the ſummer paſt, and there lodged.

Tueſday, November 4. I rode to Woodbridge, and lodged with Mr. Pierſon.

Wedneſday, November 5. I rode to Eliſabeth-Town, intending as ſoon as poſſible to proſecute my journey. But I was in an hour or two taken much worſe.—For near a week I was confined to my chamber, and moſt of the time to my bed; and then ſo far revived as to be able to walk about the houſe; but was ſtill confined within doors.

I was enabled to maintain a calm, compoſed, and patient ſpirit, as I had from the beginning of my weakneſs. After I had been in Eliſabeth-Town about a fortnight, and had ſo far recovered that I was able to walk about the houſe, upon a day of thankſgiving kept in this place, I was enabled to recount the mercies of God, in ſuch a manner as greatly affected me, and filled me with thankfulneſs to God; eſpecially for his work of grace among the Indians, and the enlargement of his kingdom. "Lord, glorify thyſelf," was the cry of my ſoul. Oh that all people might love and praiſe the bleſſed God!

After this comfortable ſeaſon, I frequently enjoyed enlargement of ſoul in prayer for my dear congregation, very often for every family, and every perſon in particular; and it was a great comfort to me, that I could pray heartily to God for thoſe whom I was not allowed to ſee.

In the latter end of December, I grew ſtill weaker, and continued to do ſo, till the latter end of January 1746-7. And having a violent cough, a conſiderable fever, and no appetite for any manner of food, I was reduced to ſo low a ſtate, that my friends generally deſpaired of my life; and for ſome time together, thought I could ſcarce live a day to an end.

On Lord's-day, February 1. "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the holy Spirit to them that aſk him?" This text I was helped to plead, and ſaw the divine faithfulneſs engaged for dealing with me better than any earthly parent can do with his child. This ſeaſon ſo refreſhed my ſoul, that my body ſeemed alſo to be a gainer by it. And from this time, I began gradually to amend. And as I recovered ſome ſtrength, vigour, and ſpirit, I found at times ſome life in the exerciſes of devotion, and longings after ſpirituality and a life of uſefulneſs.

On Tueſday, February 24. I was able to ride as far as Newark, (having been confined within Eliſabeth-Town almoſt four months,) and the next day returned to Eliſabeth-Town. My ſpirits were ſomewhat refreſhed with the ride, though my body was weary.

On Saturday, February 28. I was viſited by an Indian of my own congregation, who brought me letters, and good news of the behaviour of

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my people in general. This refreſhed my ſoul, I could not but retire and bleſs God for his goodneſs.

Wedneſday, March 11, being kept in Eliſabeth-Town at a day of faſting and prayer, I was able to attend public worſhip, which was the firſt time ſince December 21. Oh, how much diſtreſs did God carry me through in this ſpace of time! But having obtained help from him, I yet live: Oh that I could live to his glory!

Thurſday, March 18. I rode to my people: and on Friday morning walked about among them and inquired into their ſtate and concerns; and found an additional weight on my ſpirits upon hearing ſome things diſagreeable. I endeavoured to go to God with my diſtreſſes: but notwithſtanding, my mind continued very gloomy. About ten o'clock, I called my people together, and after having explained and ſung a pſalm, I prayed with them. There was a conſiderable deal of affection among them; I doubt not, that which was more than merely natural.

[This was the *laſt interview* that he ever had with his people. About eleven o'clock the ſame day, he left them: and the next day came to Eliſabeth-Town.]

Saturday, March 28. I was taken this morning with a violent griping. Theſe pains were extreme and conſtant, for ſeveral hours: ſo that it ſeemed impoſſible for me, without a miracle, to live twenty-four hours. I lay confined to my

bed, the whole day: but it pleaſed God to bleſs means for the abatement of my diſtreſs. I was exceedingly weakened by this pain, and continued ſo for ſeveral days following. In this diſtreſſed caſe, *death* appeared agreeable to me: as an entrance into a place "where the weary are at reſt;" and, I had ſome reliſh of the entertainments of the heavenly ſtate; ſo that by theſe I was allured and drawn, as well as driven by the fatigues of life. Oh, how happy it is, to be drawn by deſires of a ſtate of perfect holineſs!

Saturday, April 4. I was uneaſy, by reaſon of the miſemployment of time: and yet knew not what to do: I longed to ſpend time in faſting and prayer; but alas, I had not bodily ſtrength! Oh, how bleſſed a thing is it, to enjoy peace of conſcience! How dreadful is a want of inward peace! It is impoſſible, I find, to enjoy this happineſs without *redeeming time*, and maintaining a ſpiritual frame of mind.

Lord's-day, April 5. It grieved me, to find myſelf ſo inconceivably barren. My ſoul thirſted for grace; but, alas, how far was I from obtaining what I ſaw ſo excellent! I was ready to deſpair of ever being holy; and yet my ſoul was deſirous of *following hard after God*; but never did I ſee myſelf ſo far from *having apprehended, or being already perfect*. The Lord's ſupper being this day adminiſtered, in the ſeaſon of communion, I enjoyed warmth of affection, and felt a tender *love to the brethren*; and, to the glorious Redeemer,

Redeemer, the *first-born* among them. I endeavoured then to *bring forth* mine and *his enemies*, and *slay them before him*; and found great freedom in begging deliverance from this spiritual death, as well as in asking favours for my friends and congregation, and the church of Christ in general.

Friday, April 17. In the evening, God helped me to "draw near to the throne of grace," and gave me a sense of his favour, which gave me inexpressible support and encouragement; I could not but rejoice, that ever God should discover his reconciled face to such a vile sinner. Shame and confusion, at times, covered me; and then hope, and joy, and admiration of the divine goodness.

Tuesday, April 21. I set out on my journey for New-England; I travelled to New-York, and there lodged.

[This proved his final departure from New-Jersey.—He travelled slowly, and arrived among his friends at East-Haddam, about the beginning of May.]

Lord's-day, May 10. (At Had-Lime) I could not but feel gratitude to God, that he had always disposed me, in my ministry, to insist on the great doctrines of *regeneration, a new creature, faith in Christ, progressive sanctification, supreme love to God, living entirely to the glory of God, being not our own*, and the like. God has helped me to see, from time to time, that these, and the

like doctrines, neceſſarily connected with them, are the only foundation of ſafety and ſalvation for periſhing ſinners; and that thoſe divine diſpoſitions, which are conſonant hereto, are that *holineſs*, "without which no man ſhall ſee the Lord:" the exerciſe of theſe God-like tempers, wherein the ſoul acts in a kind of concert with God, and would be and do every thing that is pleaſing to God; this, I ſaw, would ſtand by the ſoul in a dying hour; for God muſt *deny himſelf*, if he caſt away *his own image*, even the ſoul that is one in deſires with himſelf.

Lord's-day, May 17. Though I felt much dulneſs this week; yet I had ſome glimpſes of the excellency of divine things; and eſpecially one morning, the beauty of holineſs, as a likeneſs to the glorious God, was ſo diſcovered to me, that I longed earneſtly to be in that world where holineſs dwells in perfection, that I might pleaſe God, live entirely to him, and glorify him to the utmoſt ſtretch of my capacities.

* Lord's-day, May 24. (At Long-Meadow in Springfield) I could not but think, as I have often remarked to others, that much more of *true religion* conſiſts in *deep humility, brokenneſs of heart, and an abaſing ſenſe of want of holineſs*, than moſt who are called *Chriſtians* imagine.

[On Thurſday, May 28. He came from Long-Meadow to Northampton, appearing vaſtly better than he had been in the winter; indeed ſo well, that he was able to ride twenty-five miles

miles in a day, and to walk half a mile; but yet he was undoubtedly, at that time, in a confirmed, incurable conſumption.

* I had much opportunity before this, of particular information concerning him, but now I had opportunity for a more full acquaintance with him. I found him remarkably ſociable, pleaſant, and entertaining in his converſation; yet ſolid, ſavoury, ſpiritual, and very profitable; appearing meek, modeſt, and humble, far from any ſtiffneſs, moroſeneſs, ſuperſtitious demureneſs, or affected ſingularity in ſpeech or behaviour. We enjoyed not only the benefit of his converſation, but had the comfort of hearing him pray in the family, from time to time. His manner of praying was becoming a worm of the duſt, and a diſciple of Chriſt addreſſing an infinitely great and holy God, and Father of mercies; not with florid expreſſions, or a ſtudied eloquence; not with any intemperate vehemence, or indecent boldneſs; at the greateſt diſtance from any appearance of oſtentation, and from every thing that might look as though he meant to recommend himſelf to thoſe that were about him, or ſet himſelf off to their acceptance, free from vain repetitions, without impertinent excurſions, or needleſs multiplying of words. He expreſſed himſelf with the ſtricteſt propriety, with weight and pungency; and yet what his lips uttered ſeemed to flow from the *fulneſs of his heart*, deeply impreſſed with a great and ſolemn

ſenſe of our neceſſities, unworthineſs, and dependence, of God's infinite greatneſs, excellency, and ſufficiency, rather than merely from a warm and fruitful brain. And I know not, that ever I heard him ſo much as aſk a bleſſing or return thanks at table, but there was ſomething remarkable to be obſerved both in the matter and manner of the performance. In his prayers he inſiſted much on the proſperity of Zion, the advancement of Chriſt's kingdom in the world, and the flouriſhing and propagation of religion among the Indians. And he generally made it one petition in his prayer, "that we might not outlive our uſefulneſs."]

[This week he conſulted Dr. Mather, at my houſe, concerning his illneſs; who plainly told him there were great evidences of his being in a confirmed *conſumption*, and that he could give him no encouragement, that he ſhould ever recover. But it ſeemed not to occaſion the leaſt diſcompoſure in him, nor to make any alteration as to the freedom or pleaſantneſs of his converſation.]

* Lord's-day, June 7. My ſoul was ſo drawn forth, this day, by what I heard of the "exceeding precioufneſs of the grace of God's Spirit," that it almoſt overcame my body: I ſaw that true grace is exceeding precious indeed; that it is very rare; and that there is but a very ſmall degree of it, even where the reality of it is to be found.

In

In the preceeding week, I enjoyed some comfortable seasons of meditation. One morning the cause of God appeared exceeding precious to me: I saw also, that God has an infinitely greater concern for it, than I could possibly have; that if I have any true love to this blessed interest, it is only a drop derived from that ocean. Hence I was ready to "lift up my head with joy;" and conclude, "Well, if God's cause be so dear and precious to him, he will promote it."

He was advised by physicians still to continue riding as what would tend to prolong his life. He was at a loss for some time which way to bend his course; but finally determined to ride to Boston; we having concluded that one of this family should go with him and be helpful to him in his low state.]

Tuesday, June 9. I set out on a journey from Northampton to Boston.

Having now continued to ride for some considerable time, I felt myself much better, and I found that in proportion to the prospect I had of being restored to a state of usefulness, I desired the continuance of life: but death appeared inconceivably more desirable to me, than a useless life; yet blessed be God, I found my heart fully resigned to this greatest of afflictions, if God saw fit thus to deal with me.

Friday, July 12. I arrived in Boston this day, somewhat fatigued with my journey. There is

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no reſt but in God; fatigues of body, and anxieties of mind, attend us, both in town and country.

On Thurſday, June 18. I was taken exceeding ill, and brought to the gates of death, by the breaking of ſome ſmall ulcers in my lungs, as my phyſician ſuppoſed. In this weak ſtate I continued ſeveral weeks, and was frequently ſo low, as to be utterly ſpeechleſs; and even after I had ſo far revived as to ſtep out of doors, I was exerciſed every day with a faint turn, which continued uſually four or five hours; at which times, though I could ſay *Yes* or *No*, yet I could not ſpeak one ſentence, without making ſtops for breath; and divers times in this ſeaſon, my friends gathered round my bed to ſee me breathe my laſt.

How I was, the firſt day or two of my illneſs, with regard to the exerciſe of reaſon, I ſcarcely know; but the third day, and conſtantly afterwards, for four or five weeks together, I enjoyed as much ſerenity of mind, and clearneſs of thought, as perhaps I ever did in my life. And I think my mind never penetrated with ſo much eaſe and freedom into divine things, and I never felt ſo capable of demonſtrating the truth of many important doctrines of the goſpel as now.

As God was pleaſed to afford me clearneſs of thought almoſt continually, for ſeveral weeks together; ſo he enabled me in ſome meaſure, to employ my time to valuable purpoſes. I was enabled to write a number of important *letters*, to friends in remote places; and ſometimes I wrote

when

I was ſpeechleſs, *i. e.* unable to maintain converſation with any body.—* Beſides this I had many viſitants; with whom when I was able to ſpeak, I always converſed of the things of religion: and was peculiarly aſſiſted in diſtinguiſhing between *true* and *falſe* religion. And eſpecially I diſcourſed repeatedly on the nature and neceſſity of that *humiliation, ſelf-emptineſs*, or full conviction of a perſon's being utterly undone in himſelf, which is neceſſary in order to a ſaving faith, and the extreme difficulty of being brought to this, and the great danger there is of perſons taking up with ſome *ſelf-righteous appearances* of it. The *danger* of this I eſpecially dwelt upon, being perſuaded that multitudes periſh in this hidden way; becauſe ſo little is ſaid from moſt pulpits to diſcover any danger here: ſo that perſons being never effectually brought to die to themſelves, are never truly united to Chriſt. I alſo diſcourſed much on what I take to be the eſſence of true religion, that God-like temper and diſpoſition of ſoul, and that holy converſation and behaviour, that may juſtly claim the honour of having God for its original pattern. And I have reaſon to hope God bleſſed my diſcourſing to ſome, both miniſters and people; ſo that my time was not wholly loſt.

[Alſo the honourable Commiſſioners in Boſton, of the incorporated ſociety in London for propogating the goſpel in New-England, and parts adjacent, having a legacy of the late Dr. Daniel Williams of London, for the ſupport of *two miſſionaries*

miſſionaries to the Heathen, were pleaſed, while he was at Boſton, to conſult him about a miſſion to thoſe Indians called the *Six Nations*; and were ſo ſatisfied with his ſentiments on this head, and had that confidence in his faithfulneſs, and judgment, that they deſired him to recommend a couple of perſons fit to be employed in this buſineſs.

Mr. Brainerd's reſtoration from his extreme low ſtate in Boſton, ſo as to go abroad again and to travel, was very unexpected to him and his friend's. My daughter who was with him writes thus concerning him in a letter dated June 23.— "On Thurſday he was very ill of a violent fever, and extreme pain in his head and breaſt, and at turns, delirious. So he remained till Saturday evening, when he ſeemed to be in the agonies of death: the family was up with him 'till one or two o'clock, expecting every hour would be his laſt. On ſabbath day he was a little revived, his head was better, but very full of pain, and exceeding ſore at his breaſt, much put to it for breath. Yeſterday he was better upon all accounts. Laſt night he ſlept but little. This morning he is much worſe.——Dr. Pynchon ſays, he has no hopes of his life; nor does he think it likely he will ever come out of his chamber."

His phyſician, the honourable Joſeph Pynchon, Eſq; when he viſited him in Boſton, attributed his ſinking ſo ſuddenly into a ſtate ſo nigh unto death, to the breaking of ulcers, that had

had been long gathering in his lungs, and there diſcharging and diffuſing their purulent matter; which, while nature was labouring and ſtruggling to throw off, (that could be done no otherwiſe, than by a gradual ſtraining of it through the ſmall veſſels of thoſe vital parts,) this occaſioned an high fever and violent coughing, and threw the whole frame of nature into the utmoſt diſorder; but ſuppoſed if the ſtate of nature held till the lungs had gradually cleared themſelves of this putrid matter, he might revive, and continue better, till new ulcers gathered and broke; but then he would ſurely ſink again; and that there was no hope of his recovery; but (as he expreſſed himſelf to one of my neighbours) he was as certainly a dead man, as if he was ſhot through the heart.

But ſo it was ordered by divine Providence, that the ſtrength of nature held out through this great conflict, and then he revived, to the aſtoniſhment of all that knew his caſe.

After he began to revive, he was viſited by his youngeſt brother Mr. Iſrael Brainerd, a ſtudent at Yale-college; who having heard of his extreme illneſs, came to Boſton to ſee him.

This viſit was attended with a mixture of joy and ſorrow to Mr. Brainerd. He greatly rejoiced to ſee his brother, eſpecially becauſe he had deſired an opportunity of ſome religious converſation with him before he died. But this meeting was attended with ſorrow, as his brother brought

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to him the tidings of his ſiſter Spencer's death at Haddam: a ſiſter, between whom and him had long ſubſiſted a peculiar dear affection, and much intimacy in ſpiritual matters. He had heard nothing of her ſickneſs. But he had theſe comforts together with the tidings, a confidence of her being gone to heaven, and an expectation of ſoon meeting her there.—His brother continued with him till he left the town, and came with him from thence to Northampton.

[Concerning the laſt Sabbath Mr. Brainerd ſpent at Boſton, he writes in his *diary* as follows.]

Lord's day, July 19. I was juſt able to attend public worſhip, being carried to the houſe of God in a chaiſe. I heard Dr. Sewall preach in the forenoon; partook of the Lord's ſupper at this time. In the ſacrament, I ſaw aſtoniſhing *wiſdom* diſplayed; ſuch wiſdom as required the tongues of angels and glorified ſaints to celebrate. It ſeemed to me I never ſhould do any thing at adoring the infinite *wiſdom* of God diſcovered in the contrivance of man's redemption, until I arrived at a world of perfection. Yet I could not help ſtriving to "call upon my ſoul, and all within me, to bleſs the name of God."

[The next day he ſet out in the cool of the afternoon, for Northampton, attended by his brother, and my daughter that went with him to Boſton; and would have been accompanied out of the town by a number of gentlemen, had not his

his averſion to any thing of pomp and ſhew prevented it.]

Saturday, July 25. I arrived at Northampton, having ſet out from Boſton on Monday. In this journey, I rode about ſixteen miles a day, one day with another. I was ſometimes extremely tired, ſo that it ſeemed impoſſible for me to proceed any further: at other times I was conſiderably better, and felt ſome freedom both of body and mind.

Lord's-day, July 26. This day, I ſaw clearly, that God himſelf could not make me happy unleſs I could be in a capacity to "pleaſe and glorify him for ever." Take away *this*, and admit me into all the fine *heavens* that can be conceived by men or angels, and I ſhould ſtill be *miſerable* for ever.

Though he had revived, ſo as to be able to travel thus far, yet he manifeſted no expectation of recovery: he ſuppoſed as his phyſician did, that his being brought ſo near to death at Boſton, was owing to the breaking of ulcers in his lungs. He told me that he had had ſeveral ſuch ill turns before, only not to ſo high a degree, but as he ſuppoſed owing to the ſame cauſe; and that he was brought lower and lower every time; and it appeared to him, that in his laſt ſickneſs (in Boſton) he was brought as low as poſſible, and yet alive; and that he had not the leaſt expectation of ſurviving the next return of this

breaking

breaking of ulcers; but ſtill appeared perfectly calm.

On Wedneſday morning, the week after he came to Northampton, he took leave of his brother Iſrael, never expecting to ſee him again in this world.

When Mr. Brainerd came hither, he had ſo much ſtrength as to be able, from day to day, to ride out two or three miles, and to return; and ſometimes to pray in the family; but from this time he ſenſibly decayed, and became weaker and weaker.

* While he was here, his converſation from firſt to laſt was much on the ſame ſubjects as it had been in Boſton. He was much in ſpeaking of the nature of *true religion*, as diſtinguiſhed from its various *counterfeits*; expreſſing his great concern, that the latter did ſo much prevail in ſo many places. He often manifeſted his great abhorrence of all ſuch *doctrines* and *principles*, as in any wiſe favoured of, and had any (though but a remote) tendency to Antinomianiſm; of all ſuch notions as ſeemed to diminiſh the neceſſity of holineſs of life, or to abate men's regard to the commands of God, and a ſtrict, diligent, and univerſal practice of virtue, under a pretence of depreciating our works, and magnifying God's free grace. He ſpake often with much deteſtation, of ſuch diſcoveries and joys as have nothing of the nature of *ſanctification* in them, and do not tend to ſtrictneſs, tenderneſs, and diligence in religion,

gion, and meekneſs and benevolence toward mankind: and he alſo declared, that he looked on ſuch pretended *humility* as worthy of no regard, that was not manifeſted by *modeſty* of *conduct* and *converſation*.

* After he came hither, as long as he lived, he was much in ſpeaking of the future proſperity of Zion that is ſo often promiſed in ſcripture: and his mind ſeemed to be carried forth with intenſe deſires, that religion might ſpeedily revive and flouriſh; yea, the nearer death advanced, ſtill the more did his mind ſeem to be taken up with this ſubject. He told me, when near his end, that "he never in all his life had his mind ſo led forth in deſires and earneſt prayers for the flouriſhing of *Chriſt's kingdom* on earth, as ſince he was brought ſo exceeding low at Boſton." He ſeemed much to wonder, that there appeared no more of a diſpoſition in miniſters and people to pray for the flouriſhing of religion through the world; that ſo little a part of their prayers was generally taken up about it, in their families, and elſewhere; and particularly, he ſeveral times expreſſed his wonder, that there appeared no more forwardneſs to comply with the *propoſal* lately made in a memorial from a number of miniſters in Scotland, and ſent over into America, for *united extraordinary prayer*, among Chriſt's miniſters and people, for the *coming of Chriſt's kingdom*: and he ſent as his dying advice to *his own*

congre-

congregation, that they ſhould practiſe agreeably to that propoſal.†

* Though he was exceeding weak, yet there appeared in him a continual care well to employ time, and fill it up with ſomething that might be profitable; either profitable converſation, or writing letters to abſent friends, or noting ſomething in his diary, or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death, or giving ſome directions concerning a future management of his people, or employment in ſecret devotions. He ſeemed never to be eaſy, however ill, if he was not doing ſomething for God, or in his ſervice.

In his diary for Lord's-day, Auguſt 16, he ſpeaks of his having ſo much refreſhment of ſoul in the houſe of God, that it ſeemed alſo to refreſh his body. And this is not only noted in his diary, but was very obſervable to others: it was very apparent, not only, that his mind was exhilarated with inward conſolation, but alſo that his animal ſpirits and bodily ſtrength were remarkably

† His congregation, ſince this, have with great chearfulneſs and unanimity fallen in with this advice, and have practiſed agreeably to the propoſal from Scotland; and have at times appeared with uncommon engagedneſs and ſerveney of ſpirit in their united devotions, purſuant to that propoſal. Alſo the preſbyteries of New-York, and New-Brunſwick, ſince this, have with one conſent, fallen in with the propoſal, as likewiſe ſome others of God's people in thoſe parts.

bly reſtored.——But this was the laſt time that ever he attended public worſhip on the ſabbath.

On Tueſday morning that week (I being abſent on a journey) he prayed with my family: but not without much difficulty; and this was the laſt family prayer that ever he made.

He had been wont, till now, frequently to ride out, two or three miles; but this week, on Thurſday, was the laſt time he ever did ſo.]

Lord's-day, Auguſt 23. This morning I was conſiderably refreſhed with the thought, yea, the expectation of the *enlargement of Chriſt's kingdom*; and I could not but hope, the time was at hand, when Babylon the Great would fall, and riſe no more. I was unable to attend public worſhip: but God was pleaſed to afford me ſatisfaction in divine thoughts. Nothing ſo refreſhes my ſoul, as when I can go to God, yea, to God my exceeding joy.

* In this week paſt, I had divers turns of inward refreſhing, though my body was inexpreſſibly weak. Sometimes my ſoul centered in God, as my only portion; and I felt that I ſhould be for ever unhappy, if he did not reign: I ſaw the ſweetneſs and happineſs of being his ſubject, at his diſpoſal. This made all my difficulties quickly vaniſh.

[Till this week he had been wont to lodge in a room above ſtairs; but he now grew ſo weak, that he was no longer able to go up ſtairs and down. Friday, Auguſt 28, was the laſt time he ever

ever went above ſtairs, henceforward he betook himſelf to a lower room.

On Wedneſday, September 2. Being the day of our public lecture, he ſeemed to be refreſhed with ſeeing the neighbouring miniſters, and expreſſed a great deſire once more to go to the houſe of God: and accordingly rode to the meeting, and attended divine ſervice, while the Rev. Mr. Woodbridge of Hatfield preached. He ſignified that he ſuppoſed it to be the laſt time that ever he ſhould attend the public worſhip, as it proved. And indeed it was the laſt time that ever he went out at our gate alive.

On the Saturday evening next following, he was unexpectedly viſited by his brother Mr. John Brainerd. He was much refreſhed by this unexpected viſit, this brother being peculiarly dear to him: and he ſeemed to rejoice in a devout manner, to ſee him, and to hear the comfortable tidings he brought concerning the ſtate of his dear Indians: and a circumſtance of this viſit, that he was exceeding glad of, was, that his brother brought him ſome of his private writings from New-Jerſey, and particularly his diary that he had kept for many years paſt.]

Lord's-day, September 6. I began to read ſome of my private writings, which my brother brought me; and was conſiderably refreſhed with what I met with in them.

Monday, September 7. I proceeded further in reading my old private writings, and found they

they had the same effect upon me as before: I could not but rejoice and bless God for what passed long ago, which without writing had been entirely lost.

* This evening when I was in great distress of body, my soul longed that God should be glorified: I saw there was no heaven but this. I could not but speak to the by-standers then of the only happiness, viz. pleasing God. Oh that I could ever live to God! The day, I trust, is at hand, the perfect day: Oh, the day of deliverance from all sin!

Lord's-day, September 13. I was much refreshed and engaged in meditation and writing, and found a heart to act for God. My spirits were refreshed, and my soul delighted to do something for God.

[On the evening following that Lord's-day, his feet began to swell, which thenceforward swelled more and more. A symptom of his dissolution coming on.

The next day his brother left him, being obliged to return to New-Jersey on some business of great importance, intending to return again with all possible speed, hoping to see his brother yet once more in the land of the living.

Mr. Brainerd having now with much deliberation considered the important affair before-mentioned, left with him by the honourable commissioners in Boston, viz. the recommending two persons proper to be employed as missionaries to the

ſix nations, he about this time wrote a letter, recommending two young gentlemen of his acquaintance Mr. Elihu Spencer of Eaſt-Haddam, and Mr. Job Strong of Northampton. The commiſſioners on the receipt of this letter, unanimouſly agreed to accept of the perſons he had recommended.

He alſo this week, wrote a letter to a gentleman in Boſton, relating to the growth of the Indian ſchool, and the need of another ſchool-maſter. The gentlemen, on the receipt of this letter, had a meeting, and agreed with chearfulneſs to give 200l. (in bills of the old tenor) for the ſupport of another ſchool-maſter; and deſired the Rev. Mr. Pemberton of New-York, as ſoon as poſſible to procure a ſuitable perſon for that ſervice: and alſo agreed to allow 75l. to defray ſome ſpecial charges that were requiſite to encourage the miſſion to the ſix Nations.

Mr. Brainerd ſpent himſelf much in writing thoſe letters, being exceeding weak: but it ſeemed to be much to his ſatisfaction, that he had been enabled to do it; hoping that it was ſomething done for God, and which might be for the advancement of Chriſt's kingdom and glory. In writing the laſt of theſe letters, he was obliged to uſe the hand of another, not being able to write himſelf.

On the Thurſday of this week (September 17.) was the laſt time that ever he went out of his lodging room. That day, he was again viſited by

by his brother Iſrael, who continued with him thenceforward till his death. * On that evening he was taken with ſomething of a *diarrhea*; which he looked upon as another ſign of his approaching *death*: whereupon he expreſſed himſelf thus; "Oh, the glorious time is now coming! I have longed to ſerve God perfectly: now God will gratify thoſe deſires!" And from time to time, at the ſeveral new ſymptoms of his diſſolution, he was ſo far from being damped, that he ſeemed to be animated; as being glad at the appearances of death's approach. He often uſed the epithet, *glorious*, when ſpeaking of the day of his *death*, calling it *that glorious day*. And as he ſaw his diſſolution gradually approaching, he was much in talking about it, and alſo ſettling all his affairs, very particularly and minutely giving directions concerning what he would have done. And the nearer death approached, the more deſirous he ſeemed to be of it. He ſeveral times ſpake of the different kinds of *willingneſs to die*; and ſpoke of it as a mean kind of willingneſs to die, to be willing to leave the body only to get rid of pain.]

* Saturday, September 19. While I attempted to walk a little, my thoughts turned thus; "How infinitely ſweet it is, to love God, and be all for him!" Upon which it was ſuggeſted to me, "You are not an angel, lively and active." To which my ſoul immediately replied, I as ſincerely deſire to love and glorify God, as any angel in

heaven." Upon which it was ſuggeſted again, "But you are filthy, and not fit for heaven." Hereupon inſtantly appeared the bleſſed robes of Chriſt's *righteouſneſs*, which I could not but exult and triumph in; and I viewed the infinite excellency of God, and my ſoul even broke out with longings, that God ſhould be *glorified*. I thought of dignity in heaven: but inſtantly the thought returned, "I do not go to heaven to get honour, but to give all poſſibly glory and praiſe." Oh, how I longed that God ſhould be glorified on *earth* alſo! *Bodily pains* I cared not for: though I was then in extremity, I never felt eaſier; I felt willing to *glorify God* in that ſtate, as long as he pleaſed. The *grave* appeared really ſweet, and I longed to lodge my weary bones in it: but Oh, that God might be *glorified!* this was the burden of all my cry. Oh, I knew, I ſhould be *active* as an angel, in heaven; and that I ſhould be ſtripped of my *filthy garments!*—— But Oh, to *love* and *praiſe* God more, to *pleaſe* him for ever! this my ſoul panted after, and even now pants for while I write. Oh that *God* might be *glorified* in the whole earth! "Lord, let thy kingdom come." I longed for a ſpirit of *preaching* to deſcend and reſt on *miniſters*, that they might addreſs the conſciences of men with cloſeneſs and power. I ſaw God, had the reſidue of the ſpirit; and my ſoul longed it ſhould be "poured from on high." I could not but

plead

plead with God for my dear congregation, that he would preſerve it, and not ſuffer *his great name* to loſe its glory in that work; my ſoul ſtill longing, that God might be *glorified*.

* [In the evening, his mouth ſpake out of the abundance of his heart, expreſſing in a very affecting manner much the ſame things as are written in his *diary*: and among many other extraordinary expreſſions, were theſe: "*My heaven* is to *pleaſe* God, and *glorify* him, and to give all to him, and to be wholly devoted to his glory; that is the heaven I long for; this is my *religion*, and that is my happineſs, and always was, ever ſince I had any true religion; and all thoſe that are of *that* religion ſhall meet *me* in heaven — I do not go to heaven to be advanced, but to give honour to God. It is no matter where I ſhall be ſtationed in heaven, whether I have a high or a low ſeat there; but to love, and pleaſe, and glorify God is all: had I a *thouſand ſouls*, if they were worth any thing, I would give them all to God; but I have nothing to give, when all is done.——It is impoſſible for any rational creature to be *happy* without acting all *for God*; God himſelf could not make him happy any other way. ——I long to be in heaven, *praiſing* and *glorifying* God with the holy angels: all my deſire is to glorify God.——My heart goes out to the *burying-place*; it ſeems to me a *deſirable* place; but Oh to *glorify* God! that is it; that is above all. ——It is a great comfort to me, to think that I

have done a little for God in the world: Oh! it is but a *very small* matter; yet I *have* done a *little*, and I lament it, that I have done no *more* for him.——There is nothing in the world worth living for, but *doing good* and *finishing God's work*. I see nothing else in the world, that can yield any satisfaction, besides *living to God, pleasing him*, and *doing his whole will*.——My greatest joy and comfort has been, to do something for promoting the interest of religion, and the souls of particular persons: and now, in my illness, while I am full of pain and distress from day to day, all the comfort I have, is in being able to do some little *char* (or small piece of work) *for God*; either by something that I say, or by writing, or some other way."

He intermingled with these and other like expressions, many pathetic *counsels* to those that were about him; particularly to my children and servants. He applied himself to some of my younger children at this time; calling them to him, and speaking to them one by one; setting before them in a very plain manner, the nature of true piety, and its great importance; earnestly warning them not to rest in any thing short of that true and thorough change of heart, and a life devoted to God; counselling them not to be slack in the great business of religion, nor in the least to delay it; enforcing his counsels with this, that his words were the words of a dying man; said he, "I shall die here, and here shall I be

I be buried, and here you will ſee my grave, and do you remember what I have ſaid to you. I am going into eternity: the endleſſneſs of it makes it ſweet: but Oh, what ſhall I ſay to the eternity of the *wicked!* I cannot mention it, nor think of it; the thought is too dreadful. When you ſee my grave, then remember what I ſaid to you when I was alive; then think with yourſelf how the man that lies in that grave, counſelled and warned me to prepare for death."

His body ſeemed to be marvelouſly ſtrengthened, through the inward vigour of his *mind*; ſo that, although before he was ſo weak he could hardly utter a ſentence, yet now he continued his moſt affecting diſcourſe for more than an hour, with ſcarce any intermiſſion; and ſaid of it, when he had done, "it was the laſt ſermon that ever he ſhould preach."

[It appears by what is noted in his *diary*, both of this day and the evening preceeding, that his mind was at this time much impreſſed with a ſenſe of the importance of the work of the miniſtry, and the need of the grace of God, and his ſpecial aſſiſtance in this work: and it alſo appeared in what he expreſſed in converſation; particularly in his diſcourſe to his brother Iſrael, who was then a member of Yale-college at New-Haven, and had been proſecuting his ſtudies there, to the end that he might be fitted for the work of the miniſtry, and was now with him. He now,

and

and from time to time, recommended to his brother a life of self-denial, of weanedness from the world, and devotedness to God, and an earnest endeavour to obtain much of the grace of God's Spirit, and God's gracious influences on his heart; representing the great need which ministers stand in of them, and the unspeakable benefit of them from his own experience. Among many other expressions he said, * "When ministers feel these gracious influences on their hearts, it wonderfully assists them to come at the consciences of men, and as it were to handle them with their hands; whereas, without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands."]

Monday, September 21. I began to correct a little volume of my private writings: God, I believe, remarkably helped me in it: my strength was supprisingly lengthened out, my thoughts quick and lively, and my soul refreshed, hoping it might be a work for God. Oh, how good, how sweet it is to labour for God!

Tuesday, September 22. I was again employed in reading and correcting, and had the same success, as the day before. I was exceeding weak; but it seemed to refresh my soul thus to spend my time.

Wednesday, September 23. I finished my corrections of the little piece forementioned, and felt uncommonly peaceful: it seemed as if I had now done all my work in this world, and stood

ready;

ready for my call to a better. * As long as I see any thing to be done for God, life is worth having: but Oh, how vain and unworthy it is, to live for any lower end!

Friday, September 25. This day I was unspeakably weak, and little better than speechless all the day: however, I was able to write a little, and felt comfortably. Oh, it refreshed my soul, to think of former things, of desires to glorify God, of the pleasures of living to him! "Oh my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will: Oh come, Lord Jesus, come quickly. Amen."†

September 27. He felt an unusual appetite to food; with which his mind seemed to be *exhilarated*, as a sign of the very near approach of *death*. He said upon it, "I was born on a *sabbath-day*; and I have reason to think I was new-born on a *sabbath-day*; and I hope I shall die on this *sabbath-day*; I shall look upon it as a favour, if it may be the will of God that it should be so: I long for the time. Oh, *why is the chariot so long in coming? why tarry the wheels of his chariot?* I am very willing to part with all: I am willing to part with my dear brother John, and never to see him again, to go to be for ever with the

† This was the last that ever he wrote in his *diary* with his own hand: though it is continued a little farther, in a broken manner; written by his brother Israel, but indited by his mouth.

the Lord. Oh, when I go there, how will God's dear church on earth be upon my mind!

* Afterwards the same morning, being asked how he did? he answered, "I am almost in eternity: I long to be there. My work is done: I have done with all my friends; all the world is nothing to me. I long to be in heaven, *praising and glorifying God* with the holy *angels:* all my desire is to glorify God."

During the whole of these last two weeks of his life, he seemed to continue loose from all the world, as having done his work, and done with all things here below, having nothing to do but to die, and abiding in an earnest desire and expectation of the happy moment, when his soul should take its flight, and go to a state of perfection, of holiness, and perfect glorifying and enjoying God. He said, "That the consideration of the day of death, and the day of judgment, had a long time been peculiarly sweet to him." He from time to time spake of his being willing to leave the body and the world immediately, if it was the will of God. He also was much in expressing his longing that the church of Christ on earth might flourish, and Christ's kingdom here might be advanced, notwithstanding he was about to leave the *earth*, and should not with his eyes behold the desirable event. He said to me, one morning, "My thoughts have been employed on the old dear theme, *the prosperity* of God's church on *earth*.

As

As I waked out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did, and suffered so much for. It is that especially makes me long for it."

He once told me, that "he had formerly longed for the out-pouring of the Spirit of God, and the glorious times of the church, and hoped they were coming: and should have been willing to have lived to promote religion at that time, if that had been the will of God: but (says he) I am willing it should be as it is: I would not have the choice to make for myself, for ten thousand worlds." He expressed on his death-bed a full persuasion that he should in *heaven* see the prosperity of the church on earth, and should rejoice with Christ therein; and the consideration of it seemed to be highly pleasing to his mind.

He also still dwelt much on the great importance of the work of *ministers*; and expressed his longings, that they might be *filled with the Spirit of God*; and manifested much desire to see some of the neighbouring ministers, whom he had some acquaintance with, that he might converse freely with them on that subject before he died. And it so happened, that he had opportunity with some of them, according to his desire.

Another thing that lay much on his heart, and that he spake of, from time to time, in these near approaches of death, was the spiritual prosperity of his own congregation: and when he spake

ſpake of them, it was with peculiar tenderneſs, ſo that his ſpeech would be preſently interrupted and drowned with tears.

* He alſo expreſſed much ſatisfaction in the diſpoſals of Providence, with regard to the circumſtances of his *death*; particularly that God had before his death given him the opportunity he had in Boſton, with ſo many conſiderable perſons, miniſters, and others, to give in his teſtimony for God, and againſt falſe religion; and there to lay before charitable gentlemen, the ſtate of the Indians, to ſo good effect; and that God had ſince given him an opportunity to write to them farther concerning theſe affairs; and to write other letters of importance, that he hoped might be of good influence with regard to the ſtate of religion among the Indians, and elſewhere, after his death. He alſo mentioned it as what he accounted a merciful circumſtance of his death, that he ſhould die here. And ſpeaking of theſe things, he ſaid, "God had granted him all his deſire;" and ſignified, that now he could with the greater alacrity leave the world.]

Monday, September 28. I was able to read, and make ſome few corrections in my private writings; but found I could not write as I had done; I found myſelf ſenſibly declining in all reſpects. It has been only from a little while before noon, till about one or two o'clock, that I have been able to do any thing for ſome time paſt:

paſt: yet this refreſhed my heart, that I could do any thing, either public or private for God.

[This evening, he was ſuppoſed to be dying: he thought ſo himſelf, and was thought ſo by thoſe who were about him. He ſeemed glad at the appearance of death. He was almoſt ſpeechleſs, but his lips appeared to move: and one that ſat very near him, heard him utter, "Come, Lord Jeſus, come quickly.—Oh, why is his chariot ſo long in coming!"—After he revived, he blamed himſelf for having been too eager to be gone. * And in expreſſing what he found in his mind at that time, he ſaid, he then found an inexpreſſibly ſweet love to thoſe that he looked upon as *belonging to Chriſt*, beyond all that ever he felt before; ſo that it "ſeemed (to uſe his own words) like a little piece of *heaven* to have one of them near him." And being aſked, whether he heard the prayer that was (at his deſire) made with him; he ſaid, "Yes, he heard every word, and had an uncommon ſenſe of the things that were uttered in that prayer, and that every word reached his heart."

On the evening of Tueſday, September 29, as he lay in his bed, his mind ſeemed greatly engaged concerning the proſperity of Zion: there being preſent at that time two *candidates* for the *miniſtry*, he deſired us all to unite in ſinging a pſalm on that ſubject, even Zion's proſperity. And on his deſire we ſung a part of the 102d pſalm. This ſeemed much to refreſh him, and

gave him new ſtrength; ſo that, though before he could ſcarce ſpeak at all, now he proceeded, with ſome freedom of ſpeech, to give his dying counſels to thoſe two young gentlemen, relating to the great work of the miniſtry they were deſigned for. In particular, he earneſtly recommended to them frequent ſecret *faſting* and *prayer:* and enforced his counſel with regard to this, from his own *experience* of the great comfort and benefit of it; which (ſaid he) I ſhould not mention, were it not that I am a *dying* perſon. And after he had finiſhed his counſel, he made a prayer, in the audience of us all; wherein, beſides praying for his family, for his brethren, and thoſe candidates for the miniſtry, and for his own congregation, he earneſtly prayed for the reviving and flouriſhing of religion in the world.

Till now, he had every day ſat up part of the day; but after this he never roſe from his bed.]

Wedneſday, September 30. I was obliged to keep my bed the whole day, through weakneſs. However I redeemed a little time, and with the help of my brother, read and corrected about a dozen pages in my M. S. giving an account of my converſion.

Friday, October 2. My ſoul was this day, at turns, ſweetly ſet on God: I longed to be with him, that I might *behold his glory:* I felt ſweetly diſpoſed to commit all to him, even my deareſt friends, my deareſt flock, and my abſent brother, and

and all my concerns for time and eternity. Oh that his kingdom might come into the world; that they might all love and glorify him; and that the bleſſed Redeemer might "ſee of the travail of his ſoul, and be ſatisfied! Oh, come, Lord Jeſus, come quickly! Amen."†

[The next evening we much expected his brother John from New-Jerſey; it being about a week after the time that he propoſed for his return. And though our expectations were ſtill diſappointed; yet Mr. Brainerd ſeemed to continue unmoved, in the ſame calm frame, that he had before manifeſted; as having reſigned all to God, and having done with his friends, and with all things here below.

* On the morning of the next day, being Lord's-day, October 4, as my daughter Jeruſha (who chiefly tended him) came into the room, he looked on her very pleaſantly, and ſaid, "Dear Jeruſha, are you willing to part with me?—I am quite willing to part with you; I am willing to part with all my friends: I am willing to part with my dear brother John, although I love him the beſt of any creature living; I have committed him and all my friends to God, and can leave them with God. Though, if I thought I ſhould not ſee you, and be happy with you in another world I could not bear to part with you. But we ſhall ſpend an happy eternity

† Here ends his diary: theſe are the laſt words, that are written in it, either by his own hand, or from his mouth.

nity together!"‡ In the evening, as one came into the room with a bible in her hand, he said, "Oh, that dear book! that lovely book! I shall soon see it opened! the mysteries that are in it, and the mysteries of God's providence, will be all unfolded!"

His distemper now apparently preyed on his vitals: not by a sudden breaking of *ulcers* in his lungs, as at Boston, but by a constant discharge of petulent matter, in great quantities; so that what he brought up by expectoration, seemed to be as it were mouthfuls of almost clear *pus*; which was

‡ Since this, it has pleased God to take away this my dear child, on the 14th of February next following, after a short illness of five days, in the eighteenth year of her age. She was a person of much the same spirit with Mr. Brainerd. She had constantly taken care of, and attended him in his sickness, for nineteen weeks before his death, devoting herself to it with great delight, because she looked on him as an eminent servant of Jesus Christ. In this time, he had much conversation with her on things of religion; and in his dying state, often expressed to us, her parents, his great satisfaction concerning her true piety, and his confidence that he should meet her in heaven; and his high opinion of her, not only as a true Christian, but a very eminent saint; one whose soul was uncommonly fed and entertained with things that appertain to the most spiritual parts of religion; and one who, by the temper of her mind, was fitted to deny herself for God, and to do good beyond any young woman that he knew of. She had manifested a heart uncommonly devoted to God, in the course of her life, many years before her death; and said on her death-bed, that "she had not seen one minute for several years, wherein she desired to live one minute longer, for the sake of any other good in life, but doing good, living to God, and doing what might be for his glory."

was attended with very great inward pain and diſtreſs.

On Thurſday, October 6, he lay for a conſiderable time, as if he was dying. At which time, he was heard to utter in broken whiſpers, ſuch expreſſions as theſe; "He will come, he will not tarry.—I ſhall ſoon be in glory.—I ſhall ſoon glorify God with the angels."—But after ſome time he revived.

The next day, viz. Wedneſday, October 7, his brother John arrived from New-Jerſey, where he had been detained much longer than he intended, by a mortal ſickneſs prevailing among the Chriſtian Indians. Mr. Brainerd was refreſhed with ſeeing him, and appeared fully ſatisfied with the reaſons of his delay; ſeeing the intereſt of religion and of the ſouls of his people required it.

The next day, Thurſday, October 8. He told me it was impoſſible for any one to conceive the diſtreſs he felt in his breaſt. He manifeſted much concern leſt he ſhould diſhonour God by impatience. He deſired that others would be much in lifting up their hearts to God for him. He ſignified, that he expected to die that night; but ſeemed to fear a longer delay: and the diſpoſition of his mind with regard to death appeared ſtill the ſame that it had been all along. And notwithſtanding his bodily agonies, yet the intereſt of Zion lay ſtill with great weight on his mind; as appeared by ſome conſiderable diſ-

courſe

courſe he had that evening with the Rev. Mr. Billing, one of the neighbouring Miniſters, concerning the great importance of the work of the miniſtry. And afterwards, when it was very late in the night, he had much diſcourſe with his brother John, concerning his congregation in New-Jerſey, and the intereſt of religion among the Indians. In the latter part of the night, his bodily diſtreſſes ſeemed to riſe to a greater height than ever; and he ſaid to thoſe then about him, that "it was another thing to die than what people imagined;" explaining himſelf to mean, that they were not aware what *bodily* pain and anguiſh is undergone before death. Towards day, his eyes fixed; and he continued lying immoveable, till about ſix o'clock in the morning, and then expired, on Friday, October 9, 1747, when his ſoul was received by his dear Lord and Maſter, as an eminently faithful ſervant, into a ſtate of perfection of holineſs, and fruition of God, which he had ſo often and ſo ardently longed for.

Much reſpect was ſhewn to his memory at his *funeral*; which was on the Monday following, after a ſermon preached the ſame day, on that ſolemn occaſion. His funeral was attended by eight of the neighbouring miniſters, ſeventeen other gentlemen of liberal education, and a great concourſe of people.]

The End of the *Twelfth* Volume.

THE CONTENTS OF THE TWELFTH VOLUME.

An Extract of the Life and Death of *Thomas Walsh*.

PART III.

Page

Chap. IV. *Of his last sickness.* — — 3

An Extract of the Life of the late Rev. Mr. *David Brainerd*.

Part I. *From his birth to the time when he began to devote himself to the study of divinity.* 27

Part II. *From the time that he began to devote himself to the study of divinity, till he was examined and licensed to preach.* — 45

Part III. *From the time of his being licensed to preach, till he was appointed missionary to the Indians.* — — — 59

Part IV.

Page

Part IV. *From the time of his being appointed missionary, to his entrance on his mission among the Indians at Kaunaumeek.* — 70

Part V. *From his first beginning to instruct the Indians at Kaunaumeek, to his ordination.* 79

Part VI. *From his ordination, till he began to preach to the Indians at Crosweeksung.* — 120

Part VII. *From his first beginning to preach to the Indians at Crosweeksung, till he returned from his last journey to Susquahannah.* — — — 137.

Part VIII. *After his return from his last journey to Susquahannah, until his death.* — 309

ERRATA, Vol. XII.

Page	Line	
19	2	*dele of*
—	17	r ſickneſſes
20	13	r *glo*rious
25	10	r *cloſing eyes*
53	19	r *tin*
106	3	r con*for*med
112	21	r it was *not*
142	19	r good*n*eſs
144	13	r Jam. iii.
188	13	r *keep awake*
190	19	r *I came to* the
204	15	r was *not*
—	*ult.*	r *of* this
226	*ult.*	r *year* paſt
245	*antepen.*	r *A*fter
264	7	r *a*ffected
269	20	r * Thurſday
284	18	r evening-*ſchool*
286	1	r well groun*d*ed
292	21	r continuance
299	21	r one *of*
311	12	r I *was* and *did was*
340	10	r poſſible
352	10	r *pur*ulent.